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The Mission of Christ and the Five Years Meeting

WM. O. MENDENHALL

Pacific School of Religion
Berkeley, Calif.

Now for the Microscope!

AN EDITORIAL

Timothy Nicholson—Master Quaker

REVIEW BY CLARENCE M. CASE

Kansas Yearly Meeting

ORMAN C. EMERY

World News and Discussion

ON THE HORIZON OF THE CHRISTIAN CHURCH

NO MORE WAR MOVEMENT CONFERENCE

The No More War Movement in England is now busily engaged in making arrangements for a "War Danger Conference" to be held at the Central Hall, Westminster, from November 23 to 25. The first day of the gathering will be devoted to the study of danger points in International Affairs. Europe, America and Asia will be taken at the three sessions on the 24th. The third day will be given to discussion on the League of Nations, the Outlawry of War and War Resistance. A meeting on Disarmament was held in the Queen's Hall, London, October 24, under the auspices of the League of Nations Union, at which the leading speakers were the Right Honorable David Lloyd George and Mrs. Philip Snowden, with Professor Gilbert Murray presiding.

CHRISTIANIZING ECONOMIC RELATIONS

Fifty men and women, almost all of them Chinese, and all actively connected with various aspects of Chinese industrial problems, spent ten of the last days of August in conference in Shanghai considering the general topic of how to Christianize economic relations in the country. The conference was preceded by investigations of industrial and rural conditions and their relationship to principles recognized as Christian. Coming as it did at a time when China is seething with economic ideas both good and bad, and when international experiments in adjustment of economic conditions are being tried out, the conference had more than ordinary significance. One of the most helpful visitors at the conference was Kagawa, the noted Christian leader of social and economic reforms in Japan. In reporting some of the considerations and results of the conference Dr. Henry T. Hodgkin, secretary of the National Christian Council writes: "Three main divisions were followed, industry, agriculture, social thinking. In the first, consideration centered on the minimum wage and the principles for determining wages, on hours of work and rest, child labor and women's labor. The rights of the worker were stressed as it was clear that the conference stood for these. But it realized that a sudden jump to ideal conditions, such as an eight-hour day, would dislocate industry and make more evils than it cured. The findings therefore claim the rights of the worker while advising a gradual progress towards their full expression in industrial law and custom. In the rural discussions the question of tenancy occupied much attention and the findings drew attention to ways in which the recognized evils in the present system could be lessened or removed. The advantages and disadvantages of written contracts were discussed, and also methods of determining a fair rent. Co-operative marketing, credit societies and other similar plans were advocated. The need for rural workers was stressed and it was made clear that there is a great opportunity for the rural church in giving skilled help and providing trustworthy leaders. Increased production is a need even more insistent than better distribution and much emphasis was laid upon this point. The sessions on social thinking revealed a more conservative approach to current economic theories than some had anticipated. No argument was urged for the abolition of private property or the replacement of the wage system by any other economic plan. The evils of large aggregations of private property were clearly brought out, as also the shortcomings of the wage system and the dangers of economic competition. But no doctrinaire solutions were adopted. The challenge to the Church was to study the facts and to inquire more deeply into their meaning. To make a better economic order it was felt that step by step the principles of Jesus must be applied as a constructive criticism is brought to bear upon existing evils."

STEP FORWARD IN CHILD LABOR LEGISLATION

That the child labor program recently issued by the National Association of Manufacturers is a distinct step forward and may mark a turning point in the history of child labor legislation is the opinion expressed by Wiley H. Swift, Acting General Secretary of the National Child Labor Committee. The Manufacturers' Association has, for the first time, he points out, taken a definite stand that children between 14 and 16 should not be employed without meeting certain requirements as to physical fitness and educational attainment, that they should be required to attend continuation school, that their hours of work should be regulated, and that their employment in dangerous occupations should be forbidden. The Program is officially endorsed by the Board of Directors of the National Association of Manufacturers and if this group lends its support to securing legislation which will make these standards effective throughout the country it will have rendered a real service. "There are only six states which now meet all of these standards," said Mr. Swift. "Seventeen do not yet require a physical examination of children applying for work permits, 19 do not require the completion of even the 6th grade in school, 21 have no continuation school laws, 13 permit more than a 48 hour week for children between 14 and 16 in manufacturing and 17 in mercantile establishments, 15 permit work after 9 p. m. in manufacturing or mercantile establishments."

A SOCIAL EXPERIMENT IN CHILD WELFARE

The Canadian council on child welfare is sponsor of a special residential school being established at Ottawa, Canada, to be known as Shernfold school. It will provide residential care for a highly specialized type of children requiring individual attention. Registration will be limited at first to younger girls. A contract has been made with the Sisters of St. John the Divine (Episcopalian) to administer the school. The mental hygiene committee is providing a special worker and nationally known psychiatrists will also provide clinical services.

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Now for the Microscope!

THERE is the Christianity of the telescope and there is also the Christianity of the microscope. So said Dr. B. F. Andrews on the floor of the Five Years Meeting on October 21. It was in connection with the consideration of the subject of finances, which, by the way, made an enlivening session. The previous day had been given over to the outreach of the Society of Friends as represented in our various mission enterprises. We had been viewing our many fields of opportunity through the telescope and had been thrilled with all that had been brought within the field of vision. Now it is time, urged Dr. Andrews, for us to use the microscope; to turn from the alluring view of distant fields and look at ourselves to see what we are doing to bring the vision of the telescope to pass. The microscope is as essential to vital Christian expression as is the telescope.

In last week's issue we attempted to present a broad view of the spirit and purpose of the Five Years Meeting as focussed in its recent sessions. That view is further and finely embodied in the keynote message of the Presiding Clerk, which is found on the following pages. Now we must turn to the microscope to prove that which was seen and heard and felt at Richmond, October 18 to 24. To prove, do we say? Yes, just that, for the measure, the test of inspiration and vision is to be found in the degree in which we give ourselves and our possessions to the cause which we have espoused.

There are pressing situations to be faced at once in connection with that work of Christian extension which is the great objective of our spiritual life and aspirations. They are vividly stated on this page in terms of our Foreign Board. Similar statements could be made by the Home Mission and other Boards. These are very practical considerations and it may somewhat jar our sensibilities to be thus rudely thrust from the general and the inspirational to the particular and the prosaic; prosaic, that is, from our too detached point of view, but anything but prosaic to those out on the field. But the very integrity of our life and experience demands that we meet these minimum obligations promptly and fully.

Of course we do not imply that money is the sole measure and avenue of Christian, Friendly service. It is not even the basic element therein. The heart of such service is to be found in a radiant, Christ-centered personality which warms with Christian love every human contact it is able to make. But the effectiveness of such contacts is finally measured by the devotion and sacrifice which lie behind them. And there are few better measures of such than the yardstick of material satisfactions expressed in the coin of the realm. If the contact breaks here the whole connection is broken and the power lost.

There is really much to encourage us in connection with the support of our united work. In spite of the poor showing for October, we are very considerably ahead of where we were at the half-way mark of the fiscal year one year ago. Moreover, we are gradually getting on to a better, more businesslike financial basis. Two things, at least, we need to do in this vital matter. The first thing is to urge upon all our

Shall We Borrow Again?

YES, it is the same old problem of finances! But it is none the less real and insistent. People have to live. Salaries have to be paid. Rents have to be met. The Foreign Board is morally bound to care financially for the work now being done on its fields.

At the end of six months, April 1 to September 30, the Foreign Board had received for current expenses $36,994.16. It should have received one half its budget, or $52,424.51. This leaves a shortage of $15,430.35.

In terms of human life this means that missionaries and other workers are not receiving the full amount of their salaries which at best are extremely small. In terms of work it means that Friends abroad are hampered and hindered in their efforts to share Jesus Christ with others.

October proved to be one of the most disappointing months of the year financially speaking. Only $5200 came to the Foreign Board to apply on monthly needs totaling $8,737.41.

Two courses are open to Friends: either to pay up their share in the United Budget, or to allow the Foreign Board to borrow at the bank.

The Five Years Meeting came under a sense of concern for the raising of the deficit incurred by the Boards between 1922 and 1927. But of greater importance is it for Friends to develop a concern to prevent the occurrence of deficits. This can and will be done easily, if and when each Yearly Meeting and local meeting agrees to pay in one twelfth of its share of the United Budget each month.

That this system can be operated successfully is clearly proven by Baltimore, Iowa and New England Yearly Meetings which are paying one twelfth of their share each month. What these three Yearly Meetings can do, can be duplicated by every other Yearly Meeting.

Instead of forcing the Board to borrow at the bank to pay the workers of the church, would it not be far better for every delegate to the Five Years Meeting, every missionary leader, every pastor, every Yearly Meeting superintendent and every Friend to get under the financial load of the church and push hard for the next six months. Why not make borrowing unnecessary!—B. W. B.

Yearly Meetings the policy already adopted by two or three—that of remitting monthly one twelfth of the Yearly Meeting's allotment, even if the Yearly Meeting treasurer has to borrow the money to make the remittance. It is the Yearly Meeting's obligation and it is fair and honest that the obligation should be thus met. The Five Years Meeting unanimously adopted the principle of regular, monthly payments and recommended its adoption by its constituent bodies. Upon the respective delegations rests the responsibility of urging the acceptance of the principle upon the Yearly Meetings.

But grant that all Yearly Meetings do adopt the plan and pay up promptly their accepted undertakings. Even then there would not be sufficient money to meet our obligations for the good reason that the total of the accepted allotments does not cover them by several thousand dollars. What is needed, therefore, is to stimulate our Yearly Meetings and our individual membership to more generous and enthusiastic giving. The fact that our present per capita contribution to the united work of the Five Years Meeting is far under two dollars per year, is a serious reflection upon the integrity of our Christian professions. In fact it is on the basis of three pennies per week! If this could be increased to five cents, there could be a great strengthening of our work in all departments and on all our fields. Does such a suggestion smack of extravagance in the face of the numerous little expenditures which most of us are daily making for non-essentials? Isn't it high time for us to pick up the microscope?

Christ and Five Years Meeting

Opening Address Given at Five Years Meeting, Oct. 19, 1927

BY WM. O. MENDENHALL

THE Society of Friends is a small group. If we include all from the world round the number probably does not exceed one hundred fifty thousand. Let us think of our Society as a single unit among those units which are engaged in extending the Kingdom of God. If we think of ourselves as one in such a way as Israel was frequently spoken of in the singular, let us consider how far the scripture text on our program is applicable to us:

"The Spirit of the Lord is upon me: for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives and recovery of sight to the blind, to set free the oppressed, to proclaim the Lord's year of favor."

Shall we not during the days of these sessions keep in mind these words and consider the possibility of our being worthy to have them applied to us, as they certainly could be applied to the first generation of Friends?

The topic, which was not assigned to me but rather discovered for me out of careful seeking on the part of the Committee, is particularly apt in that it puts first things first. THE MISSION OF CHRIST. We are called the Religious Society of Friends, and we have had the temerity to accept the name Christian. If we are to accept that name, then certainly with us first is the question of the Mission of Christ. In this we are true to our founders. The early Friends were not consciously establishing a new denomination nor "spreading Quakerism"; they were "reviving primitive Christianity." Their undertaking was to discover the meaning of the teaching, the life, and the sacrifice of Jesus of Nazareth, and out of a personal contact with him to interpret these to their generation adapted to the situation with which they were confronted. If these Friends had set out to found a new denomination or to spread something which they might have called Quakerism, the word would have disappeared before the days of their grandchildren. Only because they were reviving primitive Christianity, only in so far as they did catch the spirit of the teachings and life of Jesus, was their work valuable. Because they succeeded so well in this even their nickname has become for us a word of honor and respect. The value which they put into the words "Friend" and "Quaker" has no meaning for us today except as an example and an inspiration, unless we do what they did. We too must seek this way of life which comes from close contact with Jesus Christ. We too must interpret his teaching to our generation, if these honored terms shall have any meaning other than historical.

There is a story intended to be humorous which to me is very pathetic. It is the story of a man who purchased a horse from a Friend wearing the plain collar and the broad brim. The description of the horse was technically correct but the buyer discovered to his surprise that the horse was a balky horse. He returned to the Friend, to be told that everything said between them had been true and the horse could not be returned. The buyer replied, "I am not asking you to take back the horse; I am asking if I may borrow your coat and hat to wear while I sell the horse." Even the garb had come to have respect and was an indication of sterling honesty because those who had worn it through generations had been honest. The pathetic thing is the using it. Because of its valuable associations the owner was actually destroying the very meaning which had been secured through generations of integrity. So we may shelter ourselves under the names which our ancestors have made honorable and at the same time by insincerity or carelessness, by carrying the name without the essence of experience, may destroy the meaning acquired through the centuries.

"The Mission of Christ and the Five Years Meeting" is our topic. A few weeks ago here it might have been The Mission of Christ and Indiana Yearly Meeting, in another place The Mission of Christ and Shawnee Quarterly Meeting. Finally it is The Mission of Christ and "my life." This is the ultimate unit. Here we must start. All of our meetings after all are made up of individuals. While we criticize those who cannot "see the forests for the trees," after all no forest is planted except by the setting of individual trees, and no forest is burned except by the consumption of trees. So we cannot consider the Society of Friends except by the consideration of individuals.

This is the thing fundamental: a vital relation with Jesus Christ —a personal spiritual experience—the contact of the soul of a man with the Spirit of God. In these days of confusion and chaos, of discouragement and fear, of intellectualism and doubt, this experience is our anchor. No one can be lost in confusion and chaos who knows by experience the surrounding, penetrating, supporting Presence. No one can yield to discouragement or fear who has the consciousness of His guidance. The mechanism of science, the determinism of economics, the behaviorism of psychology, cannot unmoor him who meets in personal contact and communion the Spirit of God.

This personal experience, though not the source of power, is certainly the channel of receiving it. We need power. A group of one hundred fifty thousand people in a world of ten times that many million, with the attention of that world focused in a peculiar way upon it, needs power. The world looks to us as a

Religious Society who had no north and no south, who knew no front line trenches which should prevent us from offering aid to suffering, who recognized no color line. With this attention fixed upon us far beyond our deserts, if we are to have power commensurate with this opportunity we must know this experience of communion with God.

Those who know history in its wider reaches tell us that every generation of intellectualism is followed by a period of moral sterility, and that is the present situation throughout the world. Likewise every generation of excessive prosperity is followed by a period of distrust and cynicism, and this is certainly the situation now in America, where our Five Years Meeting is located. Facing such conditions of moral sterility, of distrust and cynicism, we must have vision. Whether Samuel or Isaiah, whether Paul or Saint Francis or John Woolman, including our Master himself, those whom succeeding generations call prophets, those who have brought to the world visions, come from a direct contact with the Spirit of God saying "I heard a voice." They describe their experiences in terms dependent upon the generation in which they live; a coal of fire, a brilliant light, a voice, an inward urge; but always the vision has its source in this intimate relation between a man and his God. This then, must be with us as it was with those who built our Society, the first thing; individual experience which is our anchor, our channel of power, our source of vision.

"AND THE FIVE YEARS MEETING." Now concerning our organization. Let us note that organization is not an ultimate goal, not even an objective. The organization is only a tool with which we can work. The first task for which our organization is the instrument is to bring others into this immediate personal relationship with the Spirit of God, to teach others the possibility, and to lead them to accept this immediate direct access to God through Jesus Christ. This is promoting His Mission. For it we have a word. Because of differences in our environment and in our customs the word has many connotations, some of them unpleasant, but after all the word for bringing others to a knowledge of God, for carrying the good news, is evangelism. Here our points of view differ. Here some of us have fixed ideas. But it is not for Kansas to say to Baltimore, "You must use our methods in evangelism." It is not for New England to insist that only certain methods can be used in California. The problem is so tremendous that each of us must learn from all of the others anything and everything that will help us in our great task. Two generations ago a type of evangelism swept across this country. It was particularly vigorous in the middle west and west. It was remarkably effective, peculiarly adapted to the frontier. It arose in the days when Gurney and Wilbur were placing different emphases. The time occasionally comes in a Yearly Meeting when this method seems to be less effective. When the reports show year after year numerous conversions, numerous sanctifications, numerous baptisms of the Spirit, and yet year after year the same meetings show a decrease in membership, it is not then for other Yearly Meetings to insist that the method is all wrong nor is it for the Yearly Meeting concerned to waste its energy in defense of a method. Let me repeat: Because evangelism is essentially our great task we must be seekers after the best ways to accomplish it rather than propagandists of some inherited practices. In these days when through all of our activities of life there is less confidence in words, when men are seeking for the essence of things, perhaps our best evangelism will be the contagion of life. After all, the people about us want illustration rather than definition. Everybody can understand the illustration; how difficult ever to agree upon the details of definitions. Botany is a great science but not many of us will be botanists. How fortunate that all of us can enjoy the flowers! We have every respect for the man who throws a keen intellect into the intricacies of theology; but we are glad to realize that every man, regardless of education or even capacity, can learn to know God directly.

The next great work of our organization and second only to that of evangelism, is teaching the implications of this experience with God. These two tasks, of evangelism and teaching, are similar to the two departments of a business concern. There is the sales organization which must present the goods to the people, then there is the manufacturing organization which must maintain the quality. If the quality goes down ultimately the volume of sales will shrink. So however good the evangelist his work may be blocked if the equality has been lacking in the lives of those who have carried the name. Then our second task is to teach the implications. These are personal and those which belong to the group. The personal results of this spiritual experience certainly include integrity, meaning both honesty and truthfulness. While the early Friends were so very definite that experience is the essential, and if genuine will control the life, they seem to have caught the implications of this experience so fully that the generations of Christians during these succeeding centuries have hardly caught up to their standards yet, and in particular this personal integrity was most notable. Even yet the name Quaker makes a good trademark in business circles as a suggestion of high quality. While some of the stories of the care of Friends to tell the truth in the smallest details of life indicate an extreme point of view that we consider humorous, how much better that was than a carelessness of conversation which makes possible gossip and misunderstanding. It is so, unfortunately, that such great misunderstandings can arise among us concerning the affairs of our own organization which are entirely dependent upon variations from the truth. An interesting commentary on the attitude of Friends is in the query, "Are Friends careful not to involve themselves in business beyond their ability to manage?"

There are implications for the group as well as for the individual. One of the greatest of these is described by the word democracy. By democracy in this sense we mean the recognition of every other one, his individuality, his personality, his right to an opportunity for the development of all his capacities, in fact the recognition of him as one; never as more than one, never as less than one. It was this principle which kept the hats on the early Friends, for the king or the nobleman was only one. It was this principle which lay behind the purchase of Indian land, for the native Red Man was also one. Again Friends were true to their "primitive Christianity." We realize this as we think of the attitude which Jesus took toward every individual. Those about him might want to have the children taken out of the way for they were only children, but he insisted that of such would the Kingdom of Heaven be built. She was only a woman and with a reputation none too good, but he recognized her at the well as one, and he would give her of his time just as freely as he gave to a member of the Sanhedrin. Let the Friend look straight forward to every other one, not upward, not downward. If you look up to me because of any accident of birth, race or wealth you tempt me to snobbery. Please do not look down at me. I may be of darker color than you, I may be in a lower financial status than you, I may not be able to trace my lineage so far as you can yours, but if you look down at me you subject me to terrible temptations of envy, jealousy, hatred, inclination to violence.

However, the reason for our recognition each of the other is not simply the abstract notion of democracy. Let us remember that it is the implication of the spiritual experience as fundamental. It is because you have the same immediate and direct access to the Spirit of God that I must recognize you as one of equal value with every other one. We are well acquainted with the social consequences according to the ideas of Friends. Enslavement, destruction of life, cruel penal procedure, unfair industrial conditions are among these consequences. We need not discuss them here. Let us note the effect in our meetings for business as well as for worship. If you have the same opportunity for direct communion with God which I have, then I will seek your contribution to any problem. You are not only to be preached to but to be listened to. Group action or thought or conviction will be better than that of any member of the group. It is not that you should think my way but that you should help me think. We come together not as propagandists but as seekers. We shall go away to say not "We won" but "We learned." Only part of us could say "We won," all of us could say "We learned." We shall report not that we found control but that we found understanding. This seeking of the contribution of the other would accomplish equally valuable things in international affairs. In this city a few

years ago a Mexican brought some seed to a florist, which he planted. When the plants had grown and flowers appeared the florist sent word to the Mexican, who came with all his family. As they stood about, the boys removed their hats and tears were flowing down the cheeks of several. What a contribution such a people has to make to a neighbor whose prominent character is the hardboiled business man!

The methods of Friends again must follow from this fundamental experience and from the teaching of their Master. The leading of the Spirit in meditation and in action is not a theory only. The relative value of the Spirit and of creed is suggested in Fox's reply to William Penn. It seems that William Penn wanted a rule. Should he wear a sword or not? Notice the faith which George Fox had in the effectiveness of the spiritual experience when he replied, "Wear it so long as you can." May we not give our attention to making our spiritual communion so forceful that our activities will be guided rather than placing our first attention upon rules for action? It is remarkable how consistently Jesus repudiated the idea that the end justifies the means, how he recognized the fact that the only permanent victory is victory through sacrifice. It is remarkable the clarity of this notion in the minds of the early Friends as evidenced by their activity. They went into the very sore spots of the earth simply to live according to their spiritual experience and to take the consequences. How often the results were a complete change in attitudes and practices, with infinitely less suffering than would have accompanied such changes wrought by force! By this method, however, the Christian accepts the suffering; by the methods of force the attempt is to let the other one do the suffering. Finally there is the principle which we are always emphasizing and which need be only expressed in this, also fundamental, that love has greater power than any other force.

Recognizing that love is the greatest power, that the permanent victory is the one obtained through sacrifice, making our organization an instrument of evangelism and of teaching, securing personally an anchor, a power, a vision through communion with God, may we of the Five Years Meeting consider again how far the scripture verse on our program applies to us?

"The Spirit of the Lord is upon me: for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives and recovery of sight to the blind, to set free the oppressed, to proclaim the Lord's year of favor."

No More War

BY LEWIS C. KING

Do you know what it is, this terrible war,
The history of which we all read,
With its horrible locks all covered with gore,
Its tongue spitting forth deadly seed?

Do you think it is sensible, righteous or right,
A thing which the nations all need?
Don't you think it is perfectly silly to fight;
That war spells the awful word greed?

Friends should all cling to the safety of peace;
Put war and its menace away;
Be prayerful and hopeful and nevermore cease,
To give Jesus, the blessed, full sway.

Let us cherish this peace and spread it broadcast,
Learn charity's lesson, so grand;
And live it and teach it so long as we last;
For Christ be determined to stand.

Let us pray for disarmament, making war cease,
Preaching Christ and the love of each one;
Let nations bow down to the great Prince of Peace;
God will say, "Faithful Servants, well done."

Richmond, Indiana.

Kansas Yearly Meeting at Wichita

In Most Helpful and Constructive Session

There is no uncertainty concerning the attitude of Kansas Yearly Meeting relative to the work of the coming year. It was the most hopeful and constructive session held in many years and the utmost harmony marked all the meetings, from first to last.

Perhaps the keynote of the meeting would be best given in the remarks of Edmund Stanley, the Clerk, at the opening of the fifty-fourth session. He said: "If we anticipate a forward movement; if we hope to succeed in the work of the church during the coming year, we must make certain the position of Jesus Christ to which he is entitled and give the Book the place to which he exalted it. On this solid rock we want to stand. We may anticipate great things for Kansas Yearly Meeting this year if we are loyal to him. Anything short of this would be dishonoring him and must result in failure."

Edmund Stanley for the thirty-ninth consecutive year was chosen Presiding Clerk of the Yearly Meeting. This gives him 46 years at the Clerk's desk, seven of them as Assistant Clerk.

Two outstanding things were given special emphasis during the Yearly Meeting. One of these was the general rejoicing over the success of the friends of Friends University in Wichita in raising subscriptions amounting to $250,000 which increased the endowment of the school to such a figure as will insure its being reinstated in the North Central Association of colleges. For lack of a sufficiently large endowment Friends University was dropped from the Association last spring and for a time fears were entertained that it would not be possible to raise the money needed to reinstate it. However, W. S. Hadley, Financial Secretary of the Board and Dr. W. O. Mendenhall, President of the college refused to be discouraged. They realized that the Friends of Kansas Yearly Meeting outside of Wichita could do very little at this time, so they determined to make their canvass inside the city. The result was that with the exception of about $35,000 the fund was raised by subscriptions given by the loyal residents of the city.

Kansas Yearly Meeting has never been noted as a demonstrative organization, but when the announcement was made that W. S. Hadley had single handed raised the first $80,000 in six $10,000 subscriptions and one of $20,000, there was much clapping of hands.

Still another demonstration of the kind marked the action of the meeting in voting to change the charter of the University so that three resident church members of Wichita not members of the Friends church, shall hereafter have a place on the Board, in recognition of the interest shown in raising the endowment. This proposition has been before the Yearly Meeting at various times in the past by those of its supporters who believed that by so doing the people of Wichita could be made to feel a greater interest in the school, but it has always been opposed. This time it was unanimous the other way.

A resolution was adopted, thanking the people of Wichita for their gifts and another resolution was approved asking every local meeting in the Yearly Meeting to raise as much as one dollar a member for the general fund of the school each year.

Another thing which gave universal satisfaction was the fact that for the first time in years, Kansas Yearly Meeting is able to meet its whole obligation to the American Board as well as most of its Yearly Meeting and local expenses. This has been brought about by the adoption of the budget system, which has been even more successful than its most earnest supporters expected. It was tried out last year and the friends of the plan felt that all it needed was a fair trial to make it a success. It was announced at Yearly Meeting that more than 94 per cent of the entire amount had been raised and that more would be paid in. The man who is entitled more than anyone else to the credit for this success is M. F. Swafford, Yearly Meeting Superintendent, who has talked it early and late and convinced the members generally that it is the Lord's way. The meeting endorsed the plan and set for next year an amount the same as was raised this year, as its goal.

Still another thing for which the Yearly Meeting felt that it had cause for gratitude is the fact that eight bright, capable young men and women have been recorded ministers during the year. They are, Herbert C. Murdock, Parkman, Wyo.; Raymond Conants, Pritchett, Colo.; Minnie E. Hinshaw, Haviland, Kans.; Oscar L. Battin, Vera, Okla.; Mary E. Craighead, Burr Oak, Kans.; Erroll T. Elliott, Paul P. Younger and Frank Davies, of Wichita.

The usual report on the state of society, coming from the various quarterly meetings indicated a better condition throughout the Yearly Meeting than has existed for several years past. Emphasis was given to this still further by the fact that the Yearly Meeting sessions and the meetings of committees were free from bickerings and recriminations which it is sad to say, have characterized some Yearly Meeting sessions within the past few years.

It is quite noticeable that there has been a decided increase in interest in Bible school work, in other phases of religious education, notably vacation Bible schools and schools of week-day religious education.

One of the sessions of the meeting was melted in sympathy and love upon the reading of several letters from aged Friends, for many years faithful in their attendance at Yearly Meeting, who were unable to attend this year. One of these is Thomas J. Harris of Kansas City, aged 91, who sent a word of greeting and others are William P. and Abigail Haworth, faithful ministers and missionaries, who are now in Oregon.

Kansas Yearly Meeting was consistent in another thing; it showed a loss in membership of 280, with the usual explanation that this is largely due to mistakes in the records of former years. The total membership as given by the Yearly Meeting statistician is now 9,790.

Many persons in attendance at the meeting expressed regret over the action of the meeting last year in refusing to keep up the accustomed activity in work among the Indians. There were but one or two Indians at the meeting.

W. S. Hadley was re-elected a member of the University board for a period of three years. Others elected were F. C. Brown, William A. Woodward, Mary S. Harvey and Vida Riggs Pribbenow.

Reports of the usual activities of the Yearly Meeting committees indicated that all have been busy. This is true of peace and service, temperance and social purity, foreign missions, education and stewardship. Reports of the latter department work did not show as much interest as is desirable. The meeting approved a recommendation that the subject of stewardship be stressed during one month of the year.

At an evening session devoted to foreign missions, there were seven missionaries on the platform, all of them former students at Friends University. They were, Sylvester and Rachel Chance, recently returned from nine years of service in Alaska; Roxie Reeve, twelve years in British East Africa; Fred and Alta Hoyt, fifteen years in British East Africa; Henry Cox, seventeen years in Cuba and Lena Hadley, now a member of the faculty at Friends University, five years in Cuba.

Memorials were read for four faithful ministers who during the past year have been called from works to their rewards. They were, Cynthia Beals Stanley, Robert B. Brown and George O. and Amanda P. Copeland.

By no means the least interesting report given during the Yearly Meeting was that of M. F. Swafford, General Superintendent, or "The Bishop," as a good many of the ministers of the Yearly Meeting call him. His report on the support given pastors within the limits of Kansas Yearly Meeting was enough to make the Friends of the Yearly Meeting ashamed, for it showed that the average support received by these pastors is approximately $600 a year. He declared than unless there is an improvement in this condition speedily the entire pastoral system of the Yearly Meeting will break down. He pleaded for the Yearly Meeting to save the young ministers to the church and open the way for God to call new recruits.

"We are not inclined to place the blame for existing conditions upon the meetings alone," said the Superintendent. "The pastor himself should see to it that his congregation is properly organized and should endeavor to institute such methods as will put it on a systematic financial basis; then be careful to keep his plans operating. One of his important duties is to lead his people into healthy activity. To this end he should assist the church in practicing workable plans for promptly meeting its obligations."

This report showed a decided increase in attendance the past year over two years ago at both Sabbath morning and evening worship, at Bible school, Christian Endeavor and business meetings. There was a small increase in attendance at the prayer meeting, but it was negligible.

For the first time in the history of Kansas Yearly Meeting, announcement was published of the local meeting and their pastors, which was well received.

The meeting acknowledged the presence and service of the following ministers and workers, most of them with credentials from their respective meetings: Benjamin White, California; John R. and Nettie Wright, California; Fred E. Smith, Indiana, Field Secretary of the Five Years Meeting; Truman C. Kenworthy, Indiana; Sylvester Chance; Herman Newman, Western; Henry D. Cox of Cuba; Elmer W. Jordan, Western; Evangeline Reams, Ohio and Millie Lawhead, Indiana.

Fred E. Smith gave a good account of himself, proffering counsel in the consideration of different phases of church work and preaching two powerful sermons. He declared that a revival in common honesty is one of the greatest needs of the church today. ORMAN C. EMERY.

WITH TILMAN HOBSON AT SPRINGFIELD

On October 9, Tilman Hobson and Clarence Cosand concluded a two weeks series of meetings at Springfield church, near High Point, N. C. As a result of the labors of these faithful servants of God the church and the community have been greatly blessed. Tilman Hobson gave stirring spiritual messages that gripped the large audiences that assembled to hear him. And Clarence Cosand gave the Gospel message in song to the edification and delight of all. There were a number of professions, particularly among the young people. Perhaps the most noteworthy feature of the entire series of meetings was the consecration of nine young people who came forward to signify their intention of engaging in some form of definite Christian work when the way opened.

Tilman Hobson and Clarence Cosand go from Springfield with the love and esteem of the whole community. They wrought valiantly for the truth and their labors are not in vain.

Springfield has an active Gospel Team composed mostly of men. There is also an active group of teen age boys known as the Comrades Club. Since the series of meetings a group of teen age girls has been formed for the purpose of Christian fellowship and service. Meanwhile the Christian Endeavor Society continues active and the Women's Auxiliary is a very live organization. Our aim at Springfield is not organization for the purpose of creating spiritual life, but organization as a result of life and for the purpose of conserving life. CLARA I. COX.

Timothy Nicholson—Master Quaker

A Review by Clarence Marsh Case, Professor of Sociology, University of Southern California

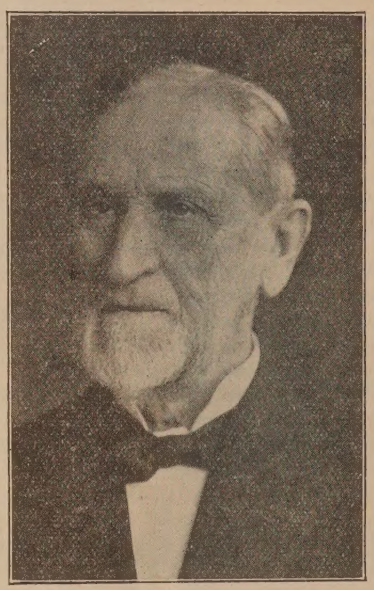
Under the above arresting title, Walter C. Woodward, Editor of THE AMERICAN FRIEND, has written a biography of Indiana's leading private citizen that possesses more than ordinary interest and value from several points of view. In the first place it will be eagerly read by Quakers everywhere, and especially by the thousands that have been associated in the past with one or more of the many activities of the extraordinary personality which Walter Woodward has portrayed so vividly in his pages.

Among these more intimately concerned readers the majority will be Friends of the older generation, but along with them will go many of our "young Friends" who have participated in the active work of the church. For to have any vital acquaintance with the work of the Society of Friends in America during the last fifty years or more meant to know something about Timothy Nicholson. No more absorbing chapter will be found in the book than that entitled "The Quaker Statesman," in which his labors within and for his beloved Society of Friends are briefly but powerfully portrayed. I can think of nothing more profitable than for our Quaker families and Meetings to devise such steps as will lead our boys and girls to master the contents of this volume. It would make a fine text for Christian Endeavor Societies and Young Friends Groups to discuss for many weeks.

Its value for such a purpose lies in the fact that there is here presented a vivid and genuine picture of *leadership*—that gift desired by all young people, as well as their elders—and leadership pictured actually operating in the concrete rather than stated in abstract form. Another valuable consideration is that one sees in this biography a leader who devoted himself during an extraordinary long and busy life to *religious* and *social* service, and entirely without financial or political remuneration of any kind, neither of which he would have desired or accepted.

Of course one does not get the complete story of modern American Quakerism in this book. There were many giants in the land in Timothy Nicholson's days, especially around Richmond, where some of them still live; but Walter Woodward sticks to his own chosen task, and follows his hero with a single eye through all the mazes of the action. The product is a clear-cut picture of this strong man's career. In other words it is a biography, not a general history or an essay.

But alongside the above mentioned circle of Quaker readers stands a large company of religious reformers in various denominations who saw in Timothy Nicholson an inspiring colleague and leader in the larger work of the Kingdom of God. Beyond both these groups is a widely dispersed and more heterogeneous concourse of prospective readers, including social reformers, government administrators, social welfare workers, publicists, legislators, and even mere politicians. The last named will want to read the life-story of the



kindly but outspoken Quaker whom they long ago learned to respect and fear, and whom some of them, along with all the others named learned to love and honor.

Perhaps it is in connection with related fields of civic reform and social legislation that the work of Walter Woodward will be found to possess its greatest significance. Timothy Nicholson had no academic training for these particular tasks, as his biographer shows. Not that he lacked an excellent higher schooling for the times, for he was in fact an intellectual leader and a successful teacher in his very early manhood. But training in sociology and social work did not exist in his school days. In fact the very idea of such things was barely in the making, and it will probably be found, when a systematic history of social legislation and social work in this country comes to be written, that Timothy Nicholson's career was one of the active factors in the very growth of the idea itself. In other words, the life of this great Quaker, servant of humanity, and genuinely loyal citizen constitutes in itself one of the important "documents" or "sources" for the future historian of social work in the United States.

In proof of this one has only to read the author's masterly chapters entitled "Friends and Prison Reform in Indiana," and "Nineteen Notable Years." I do not know where one could find, in the same brief compass, a more powerful picture of the dynamic influence on public policy that can be wielded by a single man (not working alone of course) if he possesses the dominant personality, mental ability, and consecrated devotion to the service of God, his unfortunate fellowmen, and the State, which characterized the subject of this biography. One has only to be a Timothy Nicholson to demonstrate the possibilities! When we see what he did in the old Hoosier state, Emerson's saying thrusts itself onto the mind: "An institution is merely the lengthened shadow of one man."

Another lesson from this life for students of social science is its demonstration of the almost incredible selfishness and sordidness which saturated public affairs in America a generation ago. Across that scene of scheming pettiness and exploitation, with actual inhumanity and brutality the accepted policy toward the poor inmates of almshouses or prison, moves the tall and fearless form of "Friend Timothy Nicholson," a man absolutely devoted to civic righteousness and humanitarian service, and resolutely determined to measure all others in public life, whether high or low, by the same exalted Christian standard. His biographer has done an able piece of writing here, and the reader seems, as he runs through the pages, to be following the steps of a genuinely real and living person. Indeed, Walter Woodward's portrait strikes one with a tremendous flavor of genuineness and veracity. One feels the power of the life and character he paints, and realizes that is grounded in reality.

Timothy Nicholson had become a symbol for religious and social service of a certain definite quality and type. The real value of the book lies in its connected story designed to show just how this particular life came to mean for multitudes of people just that particular thing. Setting himself to that task, Walter Woodward has turned neither to the right nor the left, and has not blurred the clear outlines of his portrait with unessential details.

The volume contains two hundred and fifty-two attractively printed pages, in excellent type on attractive paper. The binding is a handsomely grained dark-green cloth, with rich gold lettering. The frontispiece presents a fine portrait of Timothy Nicholson, while the jacket and a later page also, shows him seated at his desk. In addition to the tributes from many nationally prominent persons quoted in the body of the book, there is an appendix containing numerous tributes, preceded by a poem from John R. Webb. Altogether

(Continued on page 770)

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

All communications regarding this Section having to do with contributions, and literature for review, should be addressed to John O'H. Harte, Modoc Point, Oregon.

IS THIS THE END OF THE SECTION?

BY JOHN O'H. HARTE

IT has long been apparent to many thinkers that a nation that persists in maintaining a narrow isolationist outlook cannot hope to progress with as much vigor, either spiritually or materially, as a nation that has realized that what is good for its neighbor is also good for itself, and that what is bad for its neighbor is also bad for itself. To-day that is more apparent than at any other period on record. Stagnant trade in Europe, Asia, Africa, or the other continents—yes, and even the islands—seriously affects our export trade, and therefore our internal prosperity. What is true in the material world is also true in the spiritual, and by "spiritual" we do not refer to mere abstract thoughts, and high idealism, but to the world of thought itself.

This interest in foreign affairs is but in its early stages, yet even to-day there are many of our people who take an active interest in other peoples, how they live, and what they are doing from day to day. That interest is partly satisfied by our many publications on international matters.

With this increased publication of journals international in outlook, has arisen a new and important problem: what interpretation are these journals giving to events of the day? Are they interpreting foreign affairs with a view to exploitation of the weak, or are they interpreting events from a Christian standpoint? We shall find, on reviewing much of this journalism, that the magazines do not interpret from the Christian standpoint. The continuance of armed intervention in China is consistently upheld. The "supervision" and "protection" of the Central American republics is deemed a vital necessity for the safety of the United States. And we have yet to read a journal of importance, and wide circulation, that is favorable toward the repeal of the Japanese Exclusion Act of 1926.

Friends have not been backward in presenting their viewpoints on domestic problems, or on academic religious questions that would have better been neglected altogether, but they have seriously neglected the broader international-political field. We can only appreciate and understand our Quaker activities abroad, and at home, and our true position in the world to-day if we learn something of the wider world, and current events, interpreted fearlessly from a Quaker background.

In April of this year a proposal was made whereby THE AMERICAN FRIEND would publish an international section that would present interesting articles on the various phases of internationalism, and which would also endeavor to interpret current events from a Quaker standpoint. That proposal was put into concrete fact, and work started almost immediately on the publication of the section, this section: *World News & Discussion*, the first number being published on June 16th, and subsequent numbers appearing monthly.

Work was started most conservatively. It was planned to restrict the Section to two pages, until we had secured Friends' approval. We also felt that we could not commit ourselves to the future. An editorial: "Enlarging our Circle of Understanding," said at that time: "We are making no announcements for the future—we are only experimenting, hoping that we may thus help point the way toward a larger service of this nature in which all Friends may later unite.....In a venture of this kind we can't profess to know just where we are going but we do believe our direction is right."

Despite all efforts to conserve our work the section has grown apace, and Friends have expressed, and are expressing, their appreciation of the Section. It seems now that the Section has supplied a long-felt want. The first number contained three pages of matter; the July issue was almost four; the August number five; the September almost six, and the October number again almost six. This increase from our original conception of two pages has been made in a little over six months!

Many and various have been the contributions published. In addition, we have carried an Interpretation of Events of the Month column, and a Reviews column, so that, reviewing the past six months, we feel we have made progress of some sort. We take the opportunity here offered of making acknowledgments with thanks—our very hearty thanks—to those writers and associations who have co-operated with us, and who have given of their time and labor freely, so that this international educational program might be continued. We especially want to thank the following, amongst others: The Foreign Policy Association (New York City) who have

A WORD FROM THE EDITOR

IN an address on "The Church and Its Journalism," given at the recent sessions of the Five Years Meeting, we spoke of our handicap in developing a strong paper, because of our having to depend solely upon voluntary contributions to its pages. The following sentences are quoted in this connection:

"Occasionally, out of the depths of a living, burning concern, an outstanding contribution is made. An impressive example is the World News and Discussion section which has been appearing monthly since June and which has involved tremendous demands upon a busy, breadwinning life. But such exacting service cannot be continued upon a voluntary basis, and so far as we can now see, we shall be forced to discontinue it just as it is proving its value."

It was on the background of this situation that John O'H. Harte prepared the leading article for this month's section. In the meantime, we have become hopeful that with little or no interruption, this service may be continued on a broader basis, inclusive of all Friends, although it may not be in quite the same form. Regardless, however, of whether or not our hope may be realized, we feel that this review of the ideals and progress of our experiment is worthy of publication. We are happy, if, in cooperation with John Harte, we have been helpful in pointing the way toward the performance of a much needed service in this field of wider understanding.

W. C. W.

helped us with material, and with an article from Miss Dorothy M. Hill; Chicago Council of International Relations, for much valuable material; National Council for Prevention of War, for material and an article by Frederick J. Libby; League of Nations Non-Partisan Association (New York) for their co-operation; the Institute of Pacific Relations (Honolulu), for their most hearty co-operation and for two articles by Elizabeth Green, one of which appears in this number; the China Society (New York) for their publications; Central Bureau for Relief of the Evangelical Churches of Europe (New York) for their co-operation, and especially for two articles by Rev. Kenneth Dexter Miller; Irish Federation of Youth for interest in the Section, and an article by J. W. Carpenter, President; Fellowship of Reconciliation (American, British, and the Youth Sections) for co-operation and publications, and also an article from the American Youth office by Beatrice Price Russell; Council on International Relations (Los Angeles) for an article by Kenneth S. Beam; Chinese Students' Christian Association in North America, for hearty co-operation and an article by the Secretary, Paul Chih Meng; the Japan Society (New York) for publications; the Tacoma Council for World Friendship, for an article from the President, Robert B. Shaw; the No More War Movement (England) for co-operation; the British Federation of Youth (London, England) for publications; League for Industrial Democracy, (New York) for co-operation and publications. Also our many Quaker Centres, and also for those many individuals who have co-operated, and who are not affiliated with any movement.

The Section has reached one of the cross-roads in its career. It cannot be continued under its present status. As our readers may be aware, the work has been maintained, during the past six months, on a voluntary basis, without any expense to Friends. However, with our continued growth, outlined above, and the opening up of numerous new contacts from week to week, the work now must be placed on a permanent basis.

It will not be difficult to continue the Section, as the primary ground has been covered these past months. Indeed, it would be harder now to try and restrict the Section to a certain few pages, than to leave it expand, for we have been continually expanding, and will continue to do so for many months to come.

Then there is a greater field outside the Section, yet connected with the Section in such a way that both cannot be operated separately. Often we are asked for advice, for help, or for articles. In almost all instances our replies have been in the negative, because we are already working to capacity. The question arises: Can we continue to refuse these invitations for help? To be more specific: several organizations, and at least one in England, have asked for our help and advice regarding successful publicity, and how they should attempt to "sell" the peace idea. In our work we are in a position to help them. We are in touch with many movements, and we know what publicity work is being successful today, and which is a failure, and, to a certain extent, the reasons. We are willing to help if Friends will definitely decide to place the Section on a permanent basis.

PROMOTING BETTER PACIFIC RELATIONS AT HONOLULU

The Institute's 1927 Conference Develops Real Harmony

BY ELIZABETH GREEN

THE Institute of Pacific Relations is emphatic on the point that it expects and aims toward no immediate accomplishments. But, in spite of itself, this second conference just past has achieved a very definite accomplishment.

This accomplishment, while not embodied in any pronouncement, any ultimatum, or even resolution, was nevertheless obvious to anyone attending its sessions or living within the Conference atmosphere. This was the achievement, within the space of three weeks during which the membership groups lived together, of a notable and genuine comprehension and comradeliness between men and women of vastly different interests, backgrounds, and beliefs.

In individual cases it has often been demonstrated that race need not enter in as a factor in friendship, except perhaps as a stimulating one; that it need be no barrier to understanding; that, as a mark of difference, it can be wholly forgotten. But seldom has this proved possible in other than the personal relation. Group extension of the personal element usually spells failure.

At the July Honolulu Conference of the Institute of Pacific Relations the unusual happened. One sensed the spirit of growing comradeship within the first week. The absence of aloofness was a marked absence. The presence of a definite willingness was as noticeable; willingness to meet and mingle; willingness to prod below surfaces, willingness to be prodded, willingness to listen, willingness to change opinions, willingness, above all, to be proved wrong.

Now this spirit, remarkable among disputants on highly controversial questions, was possible, to my mind, because of the complete absence of barter. No one attended the conference with the thought—"Now what concessions can I wring from my opponent? How much can I get from him if I conceal my trump card until the last emergency? How much can I reveal of the true situation without antagonizing him, or without losing the whip-hand? How much do I *need* to tell?"

There was no incentive to

FROM THE MOUNTAIN TOP

CURRENT Events of World Importance, the column devoted to an interpretation of events of the month, has been held over this month until our next number, so that "Is This the End of the Section?" may come to Friends' notice. If Friends decide to publish this Section, this column will be extended.

In our last month's column, we promised that the second of our World Quakerism series would be published in this number. This we are unable to do, as Bertram Pickard, Friends' representative at Geneva, has been too busy the past month on account of the visit of Wilbur K. Thomas to Europe, to give the matter his attention.

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Elizabeth Green, who writes on "Pacific Relations at Honolulu," is the editorial writer of the Institute of Pacific Relations. The Conference of July, which she reports, has attracted world-wide attention, and we are therefore fortunate in presenting to Friends an interpretation of this Conference from one who was not only present, but who actively planned for its success, many months before the Conference was held.

Marjorie Hill Allee (Mrs. W. C. Allee) is a Chicago Friend and in this number contributes her first article to the Section, but by no means her first to THE AMERICAN FRIEND.

Paul Blanshard, has recently returned from a second trip to China, where he studied labor and revolutionary movements. We are indebted to the League for Industrial Democracy (New York) for the publication of this article, one of a series, but each complete in itself.

JOHN O'H. HARTE.

Modoc Point, Oregon.
October 19, 1927.

such an attitude of mind. Everyone knew that no binding arrangements could be made, no solutions reached and sealed. Everyone knew that the whole purpose and whole value of the conference was the unique purpose and unique value of frank exchange and comprehension—the getting of hardened beliefs and settled facts into a state of flux through the medium of expression. The outcome of such a purpose and such a determination was a degree of intimacy and comprehension remarkable in the history of international conferences. And this is no slim achievement.

The program, as it developed from day today, sounds in retrospect like the script for a highly inflammable battle scene. Three days of round-tables in which Chinese nationalists, British, Japanese, and Americans, of all degrees of opinion, discussed the presence of foreign troops on Chinese soil; the interference of foreign capital with the progress of the revolution; Japan's blockade against Nationalist passage through Shantung province; the indignities suffered by Chinese in the foreign concessions; the bitterness against Great Britain—all those aspects of China's external relations, treaties and shorn sovereignity, which are passionately close to the heart of all Nationalist Chinese today—aspects which mean life and death to Nationalist hopes.

Out of these formal meetings, and the continued discussions in small groups at meals, on the verandas, and lawns of the campus, where the Conference was housed, grew two individual proposals: one from a British member, and the other from a Chinese, which may well develop into policies for public opinion to examine, and governments to adopt, toward the settlement of the complexities of foreign intercourse in awakening China.

There were two days in which round-tables devoted themselves to the vital problems of population and food supply in the Pacific area, and one given to the effects of the industrialization of the Orient, carrying the discussion into the tributary streams of thought and fact which most keenly affect the very life and death of Japan's foreign trade and the feeding of her millions of population. Out of this the Chinese participants were, to a degree, able to draw a new comprehension of Japan's dilemma, parallel to their own dilemma of foreign industrial control with all its attendant ills. Participants were able to see that it could not be a question of all give or all take, but of mutual forebearance and generosity if settlement is to come. One could not say to China: "Be patient and wait to see whether anything is left of your industrial potentialities and your natural resources when others have exploited them." One could not say to Japan, either: "Get out of Manchuria, bag and baggage and influence; shut down your Chinese mills; give up your Chinese trade and manufactures, which China could just as well make for herself." Either demand, if complied with, would be suicide for the nation who listened and was obedient. Realization of this fact, on both sides created a wholly new point of view, a wholly new atmosphere between them.

Two round-table groups considered the various aspects of Foreign Missions for two days—groups in which Occidental mission workers and non-mission workers, Oriental Christians, and non-Christians, participated, exchanging views frankly, evaluating the good and the harm that the conventional missionary spirit and activity of the past may have done, suggesting new criteria for the future.

While the most divergent viewpoints were set forth, and criticisms uttered most destructive of the whole ancient fabric of mission work, all these strands were gathered together into a constructive and harmonious result that few persons having to do with the difficulties of religious controversies could ever have expected.

Other round-tables, numbering in their personnel international financiers of note and men formerly connected with the diplomatic service of several nations, devoted a day each to the problems of foreign investments in the Orient and diplomatic relations on the Pacific. These men talked frankly and listened open-mindedly to men and women from China and Japan who felt, some of them, that interpenetration of foreign capital into their respective countries had brought with it evils which overbalanced the good, and that foreign diplomacy in the East had consistently been of the type which breeds trouble. These men and women listened to each other and tried definitely to arrive, together, at some suggestions for the more constructive development of foreign investment in the Orient in the future, and for ways and means to improve the technique of diplomacy. They were animated by the intense desire to see their common area, the Pacific, kept free of the bitterness and explosive elements that continuously smoulder and periodically burst into flame in the other hemisphere. They were thinking: "What might my people relinquish, of our old habits and trends, in order to reach a common understanding which would safeguard our common welfare on the Pacific?"

To this end the Australian group leader, Hon. F. W. Eggleston, formerly Attorney General for Victoria, speaking purely for himself, advocated the naval disarmament of the Pacific region, pointing out its feasibility from a regional point of view. One of our most eminent American authorities on history and international law, Dr. James T. Shotwell, of Columbia University, proposed his "American Locarno" as a sample for any two nations (specifically, for instance, Japan and the United States), desiring mutually to outlaw war between them. Chinese leaders proposed entire new sets of treaties, equal and individual, between China and the foreign Powers, as guarantees of peaceful relations in the Pacific. And so on.....Futile, you may say, since not one of the spokesmen could make binding promises for his government concerning these agreements. But far from futile in actuality, since each one of these proposals will have wider reverberations in the countries of the Pacific, and start many people to thinking—which function, after all, is the most important one that any group can have.

The last of the most highly controversial questions, which also failed to stir trouble, occupied two days of the entire Conference's attention: immigration and emigration on the Pacific. In these two days Japanese expressions predominated. There were dramatic moments, when American and Japanese labor leaders, sitting side by side, voiced their opposing beliefs concerning the rights and the practical effects of migrations of peoples over the world. There was an interesting presentation by one of Japan's foremost sociologists of the suggestion that with space and time being rapidly annihilated in the modern world the old barriers, physical, mental and legal, will shortly be outworn, so that new mental attitudes and new arrangements will have to take their place. But throughout the Japanese presentations there was evidenced no tendency to unearth past issues, and full recognition of the right of a nation to make its own rules of entry was accorded. A plea was made simply for a thorough and new-minded examination, by all nations, of the general principle of migrations, their causes, rights, attendant obligations, and practical mechanisms, for the sake of future needs.

The remaining time of the two-week conference was given to less controversial subjects, such as the vital need of better systems of communication on the Pacific, the importance of international education in developing world-minded citizens, and the future trends of the Institute of Pacific Relations itself. These questions uncovered wide variances of opinion and elicited many valuable thought-contributions.

It is never helpful to pretend that accord and unanimity exist where they do not exist. Only by uncovering polite and meaningless acquiescences and getting down to the clean rock bottom of actual disagreements can any good be accomplished. It is this that the conferences of the Institute seek to do, through frankness and confidence, through clearing away suspiciousness. And it is this that, to an amazing and heartening degree, the 1927 Conference was able to do.

Suspicions and prejudices are hard to relinquish; when they concern our nearest welfare, especially so. And it is not meant to suggest that all such shreds and tatters dropped automatically from the mental wings of the conferees immediately upon their entrance into the rarified atmosphere of Punahou Campus, where the Conference was held. There were remnants which persisted throughout. But the great fact is that they were *only* remnants, and that they too are on the wing.

THE TRAVELLER AT HOME

BY MARJORIE HILL ALLEE

WE HAVE never had a passport in our family, and though I suppose that travel is still the best way to see the world, still we see a good deal of it staying at home, for the world is often good enough to come and see us.

I am not thinking now of the casual contacts we are always making with people of other nationalities in our big city (Chicago). The Chinese laundrymen around the corner are a perpetual source of curiosity to us; how they can work such impossibly long hours, what music they hear in the wierd records they play on their little phonograph, what they do when they are not sprinkling and ironing—these are to us as unsolved mysteries as the characters they print on our laundry tickets. We stare fascinated at the Greek sweets and the brown Mexican pottery in the windows of the little shops along Halsted Street, but we have never yet struck up acquaintanceship with the shop proprietors. The city huddles you up against a great variety of people; a decent restraint must be observed or life becomes intolerably public.

What impresses me now is the number of visitors from other countries with proper credentials of introduction, that almost any hospitable Quaker may meet and know. For more than two hundred years the Quakers have been great visitors, and the habit is still strong. It is founded, probably, on the theory of the brotherhood of all men, which is a very good theory, but the practice of it is still better.

Our family, for instance, is one of the common garden variety of Quakers, without either a reputation for wise conversation, or for extra-special food and box-springs on the beds. The most that can be said for us is that we like people and are glad to have them come. Even so we have our share of visitors, and more of them all the time.

Since New Year's, we have been particularly blessed with Englishmen. Not all Englishmen are alike, and these were especially unlike, but all were friendly, and with none of them did we have to go through the awkward stage of first acquaintanceship.

The first was not a Quaker, but sponsored by Philadelphia and the Service Committee as he lectured in this country; and they recommended him to us. He was considered radical in some quarters, which did not especially distress us, since we learned long ago that what is called radicalism in one town, or country, may be ranked conservatism in another. If you are to refuse visitors because some one says they are radical you might as well shut your doors and eat by yourself. As a matter of fact he was too tired to discuss his philosophy of life at all. He left us at leisure to consider the English accent as shown in casual remarks, and the English manner of handling the knife and fork, which is still more unfamiliar. These are small items, but interesting to the traveller. I have heard more than one lecture on travel experiences that were no more important.

The next young Englishman was also recommended to us by the Central Service Committee. Let me remark incidentally that the Service Committee is very good at relaying visitors on; if you really want them it would be well to let the Committee know. The second Englishman was a student, come on a fellowship to study in this country; and him we were lucky enough to have with us twice. He had enthusiasms which he communicated: for Quakerism, for his small son at home, and for grafting fruit trees. We talked about all these things and a hundred others beside: English town government, English system of farm-leasing, the prevalence of ice cream and the lack of rice puddings in the United States; the resemblance of the skyline of Michigan Avenue to that of the Thames; and we parted on the best of terms feeling that our visitor could hardly have found as many new things to think about as he had brought to us.

The third came to our community only over night. It happened that on the spur of the moment there could be collected to meet him that night only a small company and most of those quite young. He sat in the lamp light and beamed on us from behind a gray du Maurier mustache, and told us stories of present-day Quakerism; of the influence of Friends in the great General Strike (in England), and in the strained Chinese situation, of the steady stand of English Friends against war in any form, and of the large proportion of youth in English Quaker affairs. Our young people who heard him will not soon think of Quakerism as a movement that went into decent obscurity with the passing of Elizabeth Fry.

This winter the Service Committee sent us a list of the names of German "work-students." These were young men highly educated in the German technical schools who had come over on special scholarships to study different great business concerns. Six or eight of them accepted with great appreciation invitations from a group of Friends to be present at a dinner at which Frederick Libby was also a guest. They were well-mannered, intelligent young men, eager to be pleasant. Their English was stiff but good. One of them confided that he had asked the man who worked beside him about the Quakers, but the man had never heard of them. "I knew more than he did," said the German, who was big and well-developed. "The Quakers fed me when I was a boy."

The local color that every traveler looks for was supplied in part by the scars on the face of one man, sign of student-duelling. This man listened to Frederick Libby tell of the probable outlook for peace with the same interest that held his unmutilated neighbor. We had arranged for them to go on after the dinner to hear a lecture by a visiting professor from the University of Berlin, an entertainment which we thought might make them feel at home; it was unfortunate for they would obviously have preferred to stay where they were listening to Frederick Libby.

Another evening this spring we sat at dinner with a tiny Japanese, extremely homely and extremely gracious and pleasant. With considerable difficulty he let us gather that he had known a Friend in Japan. The name of Gilbert Bowles seems to be a hard combination of sounds for the Japanese tongue, but he persisted, apparently in the belief that if he could get us to understand that much, no further explanation would be necessary. Nor was it. And ever since, when we have met, we have bowed with the pleasent feeling that Gilbert Bowles was acting as an unseen interpreter between Japanese and Americans.

I mention these scattered episodes as they occurred in a relatively short space of time. They are unrelated except as they happened to a family of Quakers, chiefly because they were Quakers. I could reach back farther and add to them similar stories, many of them more interesting. We cherish particularly the memory of a German economist who came to the city not so long after the war; he came on invitation, it is true, but a good many people were not being friendly to Germans then under any circumstances, so that we felt more free to make advances than we should ordinarily have done to such a distinguished man; he was a thin man, looking older than his years, who has been warned by his physician not to eat too much when he first reached a country where he might have all the food he wanted. He said then that he could hardly feel at home in any country but Germany, unless it were France, which had suffered equally. We like to think that the friendliness of a few Quakers then helped to decide him to send his son to study in America. There must be many besides ourselves who remember the flashing vitality of the young Hindu who came West to see what Friends were like. He was rather disappointed in us, but he never lost his passion for the teachings of his saint, Gandhi.

Our city is one of the great crossroads of the world; its railroads are nicely arranged so that the traveler can hardly go

through without a little time to spare while he is transferring from one line to another; and in consequence we have, of course, more possibility of visitors than do most other towns. But this does not mean that there are not plenty of visitors possible for any other hospitable Quaker community. Two of our English visitors were especially anxious to reach as much of America as possible; and the third, though confined largely to one locality, tried seriously to find any meetings that might possibly have been within reach. The Hindu had traveled half way across the continent and expected to complete the tour; German work-students are not confined to Chicago.

A reputation for hospitality will invite visitors informally; and as I have said, a letter to the Central Service Committee will bring others. Little more is needed beside cheerful curiosity and an open mind.

This is one of the best ways I know of encouraging international-mindedness, and it can be done while we still stay at home and milk the cows morning and evening, and get three meals a day.

FEMINISM IN THE CHINESE REVOLUTION

BY PAUL BLANSHARD

REVOLUTIONARY ideas have at last invaded the Chinese family, the ancient fortress of Oriental reaction. Chinese women are unbinding their feet, disobeying their mothers-in-law, and bobbing their hair. These are the three symbols of the most extreme advance of Chinese femininism.

The last two years in China have seen a tremendous growth in radical ideas among women, but it should not be imagined that Chinese women approach in any way the freedom of women in the West. They are still morally and economically a subject sex struggling for the things their American sisters have already won.

They are exploited by capitalists and exploited by their husbands. They work in the factories twelve and fifteen hours a day for twenty and thirty cents a day and consider themselves lucky to get work at that wage. Working in the home, their lot is even more pitiable. They have none of the labor-saving devices of the western housewife and all of the duties of rearing huge families in poverty and filth. Birth control is unknown in China among the working classes. The first purpose of every woman is to bring a son into the world to perpetuate the family glory.

In the student parades of two years ago I had seen the modern Chinese girl take active part, championing the Nationalist cause. I had met the girl pickets in the great general strike of Shanghai of 1925 and had found them as clear-visioned and courageous as the men. Some of the women leaders had already died for the Nationalist cause.

The Women's Union of China is an organic part of the Nationalist movement and, for a time last summer, it became one of the most important parts. It stands with the men's groups for abrogation of the unequal treaties, for the destruction of the militarist control of China, and for the establishment of a unified socialistic democracy. But in addition to this general political program the Women's Union has a domestic and sex program of its own. It fights for the freedom of Chinese women in the home.

It stands for the right of free marriage. Today the women of China do not possess that right in ninety per cent of Chinese homes. Their husbands are chosen for them by their parents. They are married off without consent, often before the age of 15. They enter the home of their husband's parents to act, in many cases, as a servant for a spiteful and exploiting mother-in-law.

The women's Union asserts the right of the Chinese woman to love and be loved in a normal relationship of free choice. It opposes child marriages and advocates genuine courtship along Western lines. Today such courtship is almost unknown except among the girl graduates of mission schools and the sophisticated daughters of the rich who have traveled in Europe and America.

When Chiang Kai-shek went to Japan to ask for the hand of a new wife, Miss Soong, he revealed the rapid change which is going on in the love life of Chinese women. Ten years ago Chiang would have had his marriage to Miss Soong arranged by his parents without paying any attention to the party of the second part. Today he asks the lady first, and then the future mother-in-law.

The Women's Unions of the Nationalist movement stand also for the right of a wife to get a divorce. This, too, is a revolutionary innovation in family life. The husband has had that prerogative in the past but not the wife. She has been a workhorse, purchased and paid by financial dickering with her parents.

In the villages of China the program of free divorce advocated by the Women's Union has met with bitter opposition from husbands who insist on the ancient Chinese right of beating their wives with or without provocation. Leaders of the Union have been massacred in Hunan after frightful torturing. They have been accused of advocating free love and of staging naked parades. Some of these stories have been widely circulated by missionaries in China to injure the Nationalist cause.

The feminist movement of China stands for nothing in the realm of family life which the most respectable woman's club of America would not advocate in similar circumstances. I traced down stories about sexual orgies and naked parades in Hankow and found that they were like the stories of the nationalization of women in Russia, the fabrications of imperialists and counter-revolutionaries who sought to play upon the foreigners' panic in the face of an uprising of the masses.

There is one thing, however, which makes the Chinese feminist movement more inspiring than any feminist movement in the West. It is allied firmly to the masses of the workers and peasants. Its leaders are organizers of labor unions as well as women's clubs. In fact the labor unions of women and the Women's Union work hand in hand for the economic emancipation of the Chinese women as workers.

Reviews

We have received a large amount of publications, literature, and several important books to review. These will be mentioned in our next number, as we have already exceeded our space this number.

(END OF THE NOVEMBER SECTION)

ON THE SUBJECT OF WORSHIP

Hoping it may be of interest to Friends at the present time, Hadley Mills, of Green Mountain, Iowa, sends us for publication the following excerpt from a sermon delivered at Leeds in 1760 by Samuel Fothergill.

It is a communion in spirit, wherein the sanctified soul approaches the Author of Spirits with a sacrifice in spirit, when the sacrifice of words shall fail. For there is a communion which language cannot express! A worship that wants not the aid of words, nor is to be defined by a harmony of sounds, in which we approach the sacred Author of unutterable Love.

When there was "silence in heaven for the space of half an hour," when the vocal tribute of "Holy, Holy, Holy," and the Hallelujahs of Sanctified Spirits in endless felicity were suspended, their worship continued in awful, holy, solemn, inconceivable silence; it was a rapturous adoration too copious for language to express! A cloud of incense before the throne of immaculate purity and love; may our minds be gathered to "It," let our profession to religion be what it may; and may we experience this Divine communion of saints, and deeply ponder God's unbounded love in solemn silence.

Letters from ELIZABETH

Dear Eunice:

This morning people are scurrying away from Richmond, if indeed, they did not scurry during the night. They are no doubt feeling very weary in body and mind and are wondering whether Five Years Meeting was as good as they thought it would be before they came, or even as good as it seemed while they were here. They are going back to the folks at home, some of whom made sacrifices that they might come and have been lonely while they were away. Some of those who stayed at home wanted sorely to be here and others don't see much in all this outlay of time and money. O yes, these people who have been up to Jerusalem have a big job to make the folks back home understand and feel just right. Maybe thee is glad thee didn't get to come, so as to escape this over-powering responsibility! Such an unkind inference! When did thee ever shirk, responsibility? And now when thee reads the reports very carefully—please do—thee will see several new places where thee can take hold and pull. There has been a great deal of "digging about" and now for real growth there must be the light and warmth which the people in the last little Friends' Community can furnish all the year 'round.

Of course I must content myself with telling thee of a few spots where things hit me hardest. Thy other friends will give thee an entirely different account perhaps.

"You are one and I am one. I do not want you to look up to me or down upon me. I do not look up to you or down upon you," said W. O. Mendenhall in his address of the second session. And it really seemed that his emphasis on this fundamental truth of the worth of every person had its effect on the gathering. So far as I could see there was no exalting of this one or that one—no mention of titles or degrees or distinctions or achievements. Montclair Hoffman of Jamaica was one and Rufus Jones of New England was one. Fortunato Castillo of Mexico was one and Harry Silcock of England was one. Full names both in private and public address were the rule.

Thee will hear about the prosposed revision of the queries. I hope thee will use thy influence in seeing that the new form gets careful consideration in thy Yearly Meeting. And when they are adopted, as I hope they will be, be sure to try to get them read impressively in local meetings occasionally. I wanted the right to speak long enough to support Richard Newby's suggestion that we have then and there a sample case of the proper treatment of the queries. I am sorry we didn't get it. I like the revisions suggested. They are more positive. I have always thought the old form put too much emphasis on abstaining and refraining. Negatives don't get far. Now we can ask ourselves after "Do you abstain from intoxicating liquors?", "Do you vote right?" and that seems more to the point. I have a new use for these new queries too. I shall serve them for Sunday morning breakfast once in a while! Then if our children never hear them elsewhere they will at least know what they are.

I have experienced so many disappointments in Yearly Meeting Sundays with their restless crowds that I was loath to try a Five Years Meeting one, so I walked over alone to the meeting for worship at the college chapel. All the week, the days had rivaled one another in their perfection but the Sabbath was the crowning glory. In every direction was gorgeous color marvelously blended. An artist reproduces on a few feet of canvas one tiny part of such a picture and we marvel at his skill. Well, I worshiped more in that short walk than I do in many meetings, and I continued it in the quiet hour that followed. There was not one big sermon that day—there were many little ones. I am carrying some of those short messages with me while I might have forgotten longer ones.

Yesterday Wilbur Thomas told a small group about the progress of the A. F. S. C. work in Europe—that is he was supposed to do that. Really he forgot and fairly preached. It wasn't right that the whole packed house didn't hear his sermon. When he had finished some one asked why it was that Friends could stay in Russia when all other Christian organizations had been sent out. He answered that it was because Soviet Russia recognized the simplicity and purity of the Quaker message there, building no church, making no organization, teaching no dogma, but demonstrating the simple Christ-life. I thought so loudly that I wondered if I had spoken it—If there is a force among us so powerful, let's keep it! And we cannot keep it by burying it in a napkin of self-righteous contentment. We can only keep it by sharing it, in the Mountains of Tennessee, the plains of Oklahoma, in teeming cities, in Africa and Russia and all the earth.

Does thee think Friends can "quit being superior" and "quit being afraid" and go to work?

Thine with a heart to try,

ELIZABETH.

TIMOTHY NICHOLSON, ETC.

(Continued from page 764)

the book, which is published by the Nicholson Press founded by Timothy Nicholson himself, will help to answer the annual question, "What shall I give for Christmas?" in many a Quaker household.

Over and above that, this volume will stand as a permanent contribution to the literature of Quakerism and of social welfare in the United States.

GOOD WILL MISSION TO CENTRAL AMERICA

Service Committee Cooperates in Sending Well Known Friends to Our Southern Neighbors

Do Friends have a message of good will for the people of Nicaragua? The American Friends Service Committee, at its October meeting, decided we do, and accordingly appointed Carolena M. Wood and Elbert Russell our representatives on a Mission, organized by the Fellowship of Reconciliation, which sails on November 18th and which will visit Guatemala, San Salvador, Nicaragua and Costa Rica. J. Nevin Sayre and Robert C. Jones, the latter a Friend from Chicago, and the son of Sylvester and May Jones, Friends Missionaries in Cuba, are the other members of the commission. The plans for this grew out of the F. O. R. Conference last September, when it was suggested to the conference by Toribio Tigerino, Consul General and former Financial Agent of Nicaragua, that a Fellowship group go to Nicaragua this winter to study conditions there with a view towards acquainting many people in the United States of the conditions in that apparently chaotic little country.

The September number of *Current History* discusses the United States policy toward Latin America, and in one of the articles the writer, a Mexican, urges that more "good-willers," as he calls them, should visit the Central American countries —"and so, while financiers and politicians wage their fight, unawares the people might smile across the border and understand." It is just for that that this little commission is going to Nicaragua—to assure that here in the United States there are many people who are eager to know more about their problems and their needs.

Friends will remember that Carolena M. Wood was a member of the Hubert Herring Commission which visited Mexico last year. Elbert Russell has been granted a leave of absence with pay from Duke University—a very generous gesture on the part of that University. We feel that the Friends will be represented by two very capable persons. Each has had experience in just such other work as this,—Carolena Wood in Germany and last winter in Mexico, and Elbert Russell in Germany, where for a year he was one of the Service Committee representatives.

Another very interesting feature of the meeting was Wilbur K. Thomas' report of his visit this past summer to the Friends Centers in Europe. After a few days in London he went to Berlin, and from there on to Warsaw. Then, after visiting several Friendly outposts in Germany, he spent several days in Vienna. Next, there was the Field Workers' Conference in Geneva, a most helpful occasion and already reported in this paper. From there Wilbur Thomas and Fred Tritton, an assistant sec-

retary in the C. I. S. office, journeyed to Greece where they studied conditions at the Saloniki Center. A two days' vacation from conferences and meetings made Athens a particularly delightful city. Following this they returned to Geneva where Wilbur Thomas spent two interesting weeks attending the League of Nations Assembly. Several days in Paris, and then two weeks in England, following a heavy schedule of meetings arranged for him throughout England, completed his tour. He found the work in the several Centers progressing most satisfactorily. The different representatives are all constantly endeavoring to widen the outreach of the Center and to strengthen the slow but gradual development of the Friends' Message of Good Will.

A letter from Carl Heath, addressed to Rufus M. Jones, expresses appreciation of Wilbur Thomas' visit to England. In addition we've had many words of appreciation from the various Centers for his helpful suggestions and sympathetic understanding of their problems and needs.

Alfred C. Garrett and Eleanor Garrett, who were in Germany for some time during the summer spoke most interestingly of their visits to a number of Quaker centers in that country. They feel that the growth of the Yearly Meeting there is a very deep concern on the hearts of the Friends who are trying to meet the many problems in connection with it.

Other items of interest brought to the attention of the Committee were a report of the Peace Conference in Richmond; the Student in Industry Conference at Swarthmore College, November 4-6th; the splendid presentation by Passmore Elkinton at the Five Years Meeting of the concern of some Friends for an All American Friends Conference. Report was made too of the constant cooperation given the Service Committee by Anna L. Curtis, through the Peace and Service Committee of New York Yearly Meeting and Margaret Dorland Webb who is secretary of the Branch Office of the Service Committee in Richmond.

That evening Wilbur K. Thomas spoke to an interested group on "How Can We Further Our Peace Ideals?" This meeting was arranged by the American Friends Service Committee with the cooperation of The Women's International League, The Phila. Federation of Churches, The Armstrong Association and The Fellowship of Reconciliation. He told us of the many international difficulties in Europe—the Danzig Corridor, the complex minority problems in the Balkans, the interlockings of the great nations. Conferences and treaties are attempting to bring about a more satisfactory order, but it is the duty of each individual to live a Christian life which emphasizes fellowship and sympathy and understanding with our brother man so that the cause of war and strife may be finally removed.

WE CONGRATULATE OUR CONTEMPORARY

Religious Journalism Expressed in Friendly American Phrase for a Hundred Years

To span the century in retrospect and note the developments of a religious journal is the privilege of those who read the Centennial number of *The Friend* (Philadelphia) in its special issue of Tenth Month 13th. The original purpose with some account of early volumes, and the general course of the paper through the years, make interesting reading for those who have followed sympathetically the weekly issues which "in sentiment and in method has all the while reflected Philadelphia Yearly Meeting."

Six editors have directed the policy of the paper since its beginning in 1827, and five of them, who have gone from works to reward, are portrayed in brief review. A unique feature of this issue is the use of pictures for the first time, to mark the beginning of a new century and these include portraits of these first five editors that indicate very clearly also the development in the photographer's and the lithographer's art. In their order of service, they were Robert Smith, twenty-four years; Charles Evans, twenty-eight years; Joseph Walton, nineteen years; John H. Dillingham, twelve years; and Edwin P. Sellew, three years, who died in 1913. New Jersey, Pennsylvania, Massachusetts and New York were the native states of these men, and the fifth differed from his predecessors in at least one distinctive way, he did not have a birthright in the Religious Society of Friends but may be properly classed as "a truly convinced Friend."

The present editor, Davis H. Forsythe, in writing of his predecessors says: "Robert Smith, in some respects the most gifted of them all, lived before the days when the Quaker youth of our Yearly Meeting thought of a college diploma as his possession; Charles Evans graduated in medicine at the University of Pennsylvania; Joseph Walton was one of two who headed the list of Haverford College graduates; John H. Dillingham never ceased to enjoy telling of his life at Harvard, where he graduated in 1862; and Edwin P. Sellew was a loyal son of Oberlin. Each brought to his task as editor of *The Friend*, in addition to what he felt to be a call to service, a scholarship which was the reflex of his residence at college. Of all these none, so much as John Dillingham, showed the ripened fruitage of his college training."

An illuminating article by Francis R. Taylor on "The Development of the Activities of the Yearly Meeting" brings the outstanding features of the century into perspective view and explains the influence of certain movements upon the Society.

In 1827 internal dissension had reached a crisis in which, "as conservatism battled liberalism, separation ensued and thereafter each faction exerted a strong but tacit influence upon the other tending, as always, toward a mean." The founding of *The Friend* was one of the first activities toward conservation, and other elements were the Bible Society and Haverford School, as first fruits of the Separation, all of which "were privately sponsored and founded entirely apart from any concern in, or control by the Yearly Meeting itself. Orthodox reconstruction patently feared and distrusted the democratic control, which is the very gist of the Quaker ideal of corporate activity. As these three institutions were started, so they have remained to this day, and they became the pattern of Quaker activity in Philadelphia for the next half century." Mention is made also of the Gurney-Wilbur controversy, of the anti-slavery movement, of the tremendous opposition to Foreign Missionary and First Day School Associations, and loving tribute is paid to Isaac Sharpless, for thirty years president of Haverford College, who, more than any other man, formed a bond of unity between the two types of Quakerism that existed side by side and mutually condescending." "The two streams of Quaker thought and experience have been quietly, effectively and unconsciously blended into a harmonious whole that bids fair to carry on the distinctive features of each."

The printing and publishing of the paper make another interesting phase of its history. The names, Kite, Walton and Pile link up this part of the work, and on two occasions only was there anxiety lest the issue should fail to appear on the regular date. Once when the building was damaged by fire, and later when the Electric Company closed down for three days and the services of a nearby printer, who was equipped with steam power, were secured. So the record of never missing its date of issue remains unbroken. In 1864, the printing plant was moved to 422 Walnut Street by William H. Pile, and for sixty-three years the editor's copy has here each week been given permanent form and passed on through the mails to interested readers.

A unique engraving of Arch Street Meeting, Philadelphia, taken Fifth-day morning of Yearly Meeting week, Fourth Month 19, 1900, adorns this issue appearing for the first time on the printed page. The photograph was taken without knowledge of the meeting, and of the fifty Friends seated in the gallery and recognized, only one man and one woman are now living. A few men are wearing their hats during worship, and the plain bonnets of women abound. Women occupy one side of the meetinghouse and men the other while a profound sense of worship seems to prevail as they listen to a message from Henry Outland of North Carolina standing amid those seated on the upper row of the gallery. To turn from this picture and

read again the prayer poem written for this special number by Frances T. Rhoads, beginning "Lord of our fleeting years," will help one to appreciate more fully the spirit of worship here so wonderfully portrayed and to catch the secret underlying the success attained during the century and the hopeful outlook for many years to come.

Greetings from three contemporary Friends' papers are included as a fitting close to this "glimpse into the past." *The Friend* (London), in its eighty-sixth year, *The Friends Intelligencer*, in its ninetieth year, and THE AMERICAN FRIEND, successor to the Friends' Review, founded in 1848, are happy in their expressions of goodwill, appreciation and best wishes for an even more useful future.

A PRACTICAL POLICY

A special number of *The Friend* (London) for October 14 contained a symposium on the urgent question of Disarmament, treated by various able writers from varied points of view. In the editorial by John H. Harris entitled "Disarmament a Practical Policy" he says that "it is clear that Disarmament can only be sought along three main lines. In the first place, nations will refuse to disarm unless their neighbors do two things (a) agree to the same measure of disarmament; (b) undertake to give each other mutual assistance in the event of aggressive invasion. Following close upon the need of mutual disarmament and mutual assistance, comes arbitration. It is recognized that international disputes fall broadly into two classes, justiciable and political, or non-justiciable. The Permanent Court of International Justice provides the medium for justiciable disputes, and the League of Nations Council, either by itself or through some machinery especially created by the Council, is the medium for the settlement of non-justiciable causes. What is lacking today is a binding obligation to refer all international disputes to either the one or the other."

CONSOLIDATED REPORT

—*of*—

UNITED BENEVOLENCES

April 1, to October 31, 1927

Yearly Meeting	Totals
Baltimore	$ 2,814.17
California	998.00
Canada	
Indiana	12,622.48
Iowa	9,092.46
Kansas	1,592.50
Nebraska	878.98
New England	7,418.13
North Carolina	5,323.69
New York	1,836.18
Western	5,855.33
Wilmington	2,665.84
Oregon	2,165.39
Other Gifts	3,466.18
	$56,729.33

Boards	Distribution
Foreign Mission Board	$42,531.07
Home Mission Board	7,292.26
Peace Association	1,315.16
Young Friends Board	835.06
Prohibition Board	146.70
Publication Board	23.24
Education Board	87.39
Religious Education	512.35
Aged Ministers and Missionaries	2,851.48
Emergency	1,134.62
	$56,729.33

Total budget for one year	$148,433.00
Total budget for seven months	$ 86,585.87
Total receipts for seven months	56,729.33
Shortage for seven months	$ 29,856.54
Receipts for seven months this year	$56,729.33
Receipts for seven months last year	39,701.92
Shortage for seven months this year	$29,856.54
Shortage for seven months last year	47,798.08

FLORA HOSKINS HOLIDAY

In the death of Flora H. Holiday at the Deaconess Hospital, September 12, 1927, the Friends Church lost a valued minister and worker. Born in a Christian home at Bloomingdale, Indiana, in 1859, the daughter of George and Rebecca Hoskins, she felt the call of God in early life but refused to respond. She was married to Cassius Holiday in 1879 and during the years five children came to bless their home. With the two older children, she and her husband attended Quarterly Meeting at Vermilion Grove on one occasion when Wilson Spray pled with those who were turning away from God and she made willing to say "Yes" to the voice that asked, "Will you preach my Gospel?" She was faithful to her vows and her years of ministry were fruitful and happy, in which many were won to Christ. She was recorded a minister in 1889 and held many evangelistic services, once making a tour of the southern states in that capacity. As pastor, she served the meetings at Mt. Lebanon, Vermilion Grove, Reserve and Amo, Indiana. Twenty-five years ago the family moved from Illinois to Gray's community where she was pastor for several years, being ever vitally interested in the spiritual welfare of the church. Her intercessory prayers will long be remembered. The husband preceded her in death last April, they having shared life together forty-eight years.

To her who gave the full measure of devotion this tribute is fitting in the words of Henry Van Dyke:

"You followed through the quest of life,
The light that shines above
The tumult and the toil of men,
And shows us what is love.
Right loyal to the best you knew,
Reality or dream,
You ran the race, you fought the fight,
A follower of the gleam.

"We lay upon your folded hands,
The wreath of Asphodel;
We speak above your peaceful face,
The tender words, "Farewell."
For well you fare, in God's good care,
Somewhere within the blue,
And know today your dearest dreams
Are true, are true, are true."

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

ONE LOUD AMEN!

Editor THE AMERICAN FRIEND:

Ever since reading the article by J. C. Russell on Instruction in Quakerism, we have wanted to say one loud Amen through the columns of THE AMERICAN FRIEND, and have often thought that the page devoted to the Mixing Bowl might be used for Friend Instruction and History.

We have also read with interest the discussions on Friends' form of worship, having been brought up in a pastoral meeting, programmed to a certain degree varying with the ideas of different pastors, given over much to preaching except the mid-week services.

Some of the most precious memories to the writer have been those in which some time was given for silence and waiting for Divine guidance in our meetings for worship.

We have known some Friends who feel they are not getting value received if the pastor does not preach at every service. It sometimes seems that the Friends who dwell so much on the indwelling of the Holy Spirit are the ones who do not wait for the Spirit's leading iu our services.

May our meetings all over the land be held under the leadership of the Great Head of the Church and be times of refreshing from the presence of the Lord.

FRANCIS R. SIPP.

Norwalk, Ohio.

CAN WE ARRIVE WITHOUT ANY LODESTAR?

Editor THE AMERICAN FRIEND:

In the recent national Universalist convention at Hartford, a messenger presented overtures from the national Unitarian convention looking to closer affiliation between these two bodies as a result of a better unified understanding of the meaning of liberalism. This event would not be especially significant if it did not represent a quite general movement of thought in these days.

The messenger said: "Those who take the position I am representing are sometimes challenged to define who and what a liberal is. If we would only lay down the doctrines to which a liberal should be assumed to give his assent! Brethren, be not deceived. Define liberalism in terms of doctrine and you are soon foundering in the morass of theological contention from which we were once rescued and from which it is our privilege to rescue others." The center about which it is proposed to carry on united Christian fellowship is thus to be a theological vacuum.

That there are liberals who do not measure up to this standard is evident from the testimony of the editor of *The Christian Register,* Unitarian, when he says, "Our modernist ministers are lost leaders." He enumerates several men who "did make a great adventure these past years, trying to bring a new heaven, and then God pity them, they retreated." That is evidently, they failed to become Unitarians! He names some of them, Harry Emerson Fosdick, Francis J. McConnell, Henry Sloane Coffin, S. Parkes Cadman, Charles R. Brown, William P. Merrill, Willard L. Speery and Joseph Fort Newton. We are glad these men are not accepted as Unitarians.

A single conviction is forced upon any one who has watched churches and men shift emphasis away from the spiritual supremacy of Jesus as the one Saviour of the world. It is that no church or man can win without a clear and commanding faith in Jesus as one who is over and above, inexplicable it may be, but essential certainly in any program for the salvation of a man or of groups of men. Jesus left us no human explanation of himself. Nor has psychology explained him.

The probable centers in Jesus. It is not, perhaps, a problem of definition. No definition of a sunrise satisfies anybody. But it is, more simply, a question of who he is. If he is elder brother, file leader of our faith, exemplar, comrade through the dark valley, that is one thing. If he is also our Lord and Saviour, the son of God manifest in the life of the son of man, that is something more. But which ever he is ought not only to be admitted but ought to be the essence of our gospel. We need have no theological contention. Let those who think Jesus can be comprehended in human categories alone, so declare him. If we need only the inspiration of a pure example or the ethical stimulus of a martyr spirit akin to our own, the task is simple even if difficult. If however we are convinced that Jesus came to bring life and immortality to light so that sinful men might take refuge at the cross where a drama occurred too deep for words and too divine for a formula, then we have another sort of gospel.

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To weaken or trim or refine away that essential of the Christian message which makes it a torch among the faiths of men is to surrender the field. Of course churches or men could be brought to one common thinness of dilution. Church union could be gained that way. The Universalists, the Unitarians and the Congregationalists, with perhaps others, appear to be moving to a central point of fellowship. Shall the others of us fall into step? The difficulty with church union is the difficulty inherent in compromise.

Individual differences constitute values too priceless to lose. When a man or a fellowship of men have learned at great cost some Christian insight peculiar to themselves but invaluable in the total Christian progress of the world, who are the rest of us to ask them to merge and dim? Denominationalism is the target of much inexpensive talk. But uniformity might present too weak a front to call forth comment, much less, conviction. The world is won through conviction. If the message of a divine Saviour as the only way of life can ring out to a lost world, lost in haste, business, suspicion, envy, selfishness, comfort, ignorance, irresponsibility and indifference then we shall win against these tremendous opposing human traditions. No ethical and spiritual culture program founded on a non-theological base can win as far in a human world, *as religion.* We need a divine Saviour. After we have him then we may advance along what we may call the Christian way of life. Not only so but we may lead groping men of all faiths and of no faith to the Light of the world.

ROY L. VAN DEMAN.

Yankton, S. D.

WHEN THE HOLY SPIRIT HAS THE RIGHT OF WAY

Editor THE AMERICAN FRIEND:

I have a concern, being deeply interested in the Friends Church all over the world and in its unity in such fundamentals as, "How Shall we Worship." I wish to urge all Friends who have not read the article by Eliza Armstrong Cox in THE AMERICAN FRIEND of September 15th to do so, and those who have read it will do well to read it again, listening to see if the Holy Spirit does not witness to the truth by an inward conviction (it may be contrary to your belief) saying, "That is true."

I have a clear definite recollection of silent meetings. Yes, I remember well when the Lord broke in on us in those silent meetings and we felt the touch of his presence and were brought to tears, but there were many dry meetings between.

With a desire to be brief, allow me to say without any explanation, if the Holy Spirit programs the meeting as I believe he will do if allowed to, there will be no meetings that will be dry or that will appear to be dry even to the people who do not know much about worship.

Sincerely,

J. JAY COOK.

Tigard, Oregon.

QUAKERDOM · AT · LARGE

We were gratified to receive a letter from Robert E. Pretlow a fortnight ago written in his own hand and with his usual vigor of expression. The new address of the Pretlows is 2102 Third Avenue, South, Seattle, Washington, where he and his son have bought a home which both families are occupying.

The upper six grades of the Medeira, Ohio, schools recently chartered a bus and seventy pupils and teachers went to Cincinnati to see "The King of Kings." The reaction on the pupils, according to Luther E. Warren, was entirely good and "it is an experience which we feel like advising other schools to try."

Sylvester and May Jones returned to this country from Havana, Cuba, the last of October, having retired from the work which they have conducted so ably in that country for many years. Their future plans of residence and occupation in the homeland are not yet fully determined and they will spend the next few months taking a much needed vacation for rest and recuperation.

Sixteen denominations in all are represented by students now attending Haverford College. According to figures presented to the Corporation at its present annual meeting by President Comfort, the Presbyterians lead all other denominations in College with a membership of 59 out of a total enrollment of 273. The Episcopalians are a close second with 56 members, and the Friends rank third with 45 members.

Matriculating at Haverford College on recommendation of K. M. Wong, principal of Pui Ching Academy, of Canton, whom President Comfort met while in China last winter, Yui Kui Chu, of Canton, China, was enrolled in the Freshman Class. Before coming to America he attended Yenching University, an American institution in Peking. He will take a course leading to the Bachelor of Arts degree and plans after graduation to teach in China.

Friendsville Academy is anxious to have friends going south or north stop at Friendsville. Trains may be taken from Asheville or Chattanooga to Maryville where friends can be met or a train may be taken from Knoxville almost to the school door. Good roads lead from these cities through beautiful country to Friendsville. The Academy wants friends to become personally acquainted with this piece of Friends' work unique in the South.

The prize winners in the national oratorical contest of the Intercollegiate Peace Association for 1927 are announced as follows: First prize, Alden W. Squires, University of North Dakota, subject being "The Science of Life." Second prize tied between H. J. Oberholzer of North Carolina State College, subject being "The American Principle of Peace," and Robert Witty of Willamette University, Oregon, subject being "The Darkening Shadow." The prizes were awarded by Mary and Helen Seabury, New Bedford, Massachusetts.

We learn from the Twelfth Street Meeting *Message*, Philadelphia, that William W. and Catherine J. Cadbury with their three little girls and their adopted Chinese boy, James Lee, have reached this country safely for their furlough and are living at 258 West Main Street, Moorestown, N. J. Their Chinese nurse, who was to have taken care of James, came through the immigration bars as far as Seattle, where she was turned back on account of liver fluke which the officials there discovered. The steamboat company took her back to China.

An editorial entitled "The Quakers," appeared in the Toledo *Daily Times* for October 24 in which the pronouncement made by the Peace Conference at Richmond was quote approvingly. "We have seen nowhere among the friends of peace a more dignified, convincing and in every way admirable plea for American cooperation in the French proposal than this coming from the representatives of the Quakers," reads *The Times* in comment. "Like all of their communications, formal and informal, public and private, it is brief and its brevity the more commends it. It hits the nail on the head. It is respectful, but earnest; restrained, but eloquent. No organization nor individual pleading the same cause has surpassed its terseness of expression."

In the passing on October 24 of George Vaux, Jr., of Bryn Mawr, Pa., the Society of Friends lost a valued worker who was not only very actively identified with the work of Philadelphia Yearly Meeting in many aspects, but one who has done a distinguished public service in thorough keeping with the heritage and ideals of Friends. In 1906 he was appointed by President Roosevelt on the United States Board of Indian Commissioners and served as its chairman for twenty years. He was also prominent in a professional and educational way, having served as Vice President on the Mineralogical Society of America, President of the Philadelphia Mineralogical Society and for thirty-five years was Treasurer of the Academy of Natural Sciences.

In a recent issue of the *Indianapolis Star* appeared the picture of David B. Johnson and his son of Mooresville, Indiana, and of their warehouse and trucks. They are operators of the Johnson apple orchards who last year found a market for 1000 bushels a week at a profitable price. Not only had they grown better apples than their neighbors through expert cultivation and the use of the dry dust spray but their storeroom is ventilated with air that must come in over a trench of water bringing moisture and allowing the apples to ripen in their natural way. With the trucks especially equipped that they may be heated in cold weather, delivery can be made to suit the convenience of customers. Unmarketable apples are made into cider and vinegar which likewise find a place in their definite marketing program for the products of the farm. David B. Johnson is a staunch Friend and has been long prominent in the activities of Western Yearly Meeting.

At a recent seventh International Democratic Congress for Peace held at Wurzburg, Germany, a resolution was adopted stating that all war is wrong, and that it is everyone's duty to take no part in it. During the plenary session on the last day, a stormy situation arose and the control of the meeting seemed to pass entirely out of the hands of the chairman. The little group of Friends who were present decided to suggest to the chairman that he should ask for a period of silence. After some persuasion he consented, and announced that it was the wish of some Quakers there to have a period of silence in order that those present might get together in spirit. There was a burst of applause, and then Elizabeth Grose said a few words on the power of silence, and there was a deep and living silence for some minutes. When the debate was resumed, all the heat had passed out of it and it was possible to discuss matters in a calmer atmosphere.

—*The Friend* (London).

A happy, auspicious occasion was the dedication of the new Athletic Field at Oak Grove Seminary, Friends Girls' School at

See Page 764

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Vassalboro, Maine. The pageant feature of dedication is represented in scenes displayed in the *Portland Telegram and Press Herald* for October 9, with a full account of the project from conception to accomplishment. Last May, the principals of Oak Grove, Robert E. Owen and his wife conceived the plan which was approved and workmen have leveled a field over 100 feet wide and 300 feet long, the north end of which is now banked with tiers of seats that will comfortably accommodate 700 persons. Each seat was taken on dedication day, guests and friends of the school coming from all parts of Maine and even from Massachusetts to watch the pageantry, the adaptation of Robin Hood as arranged by Mary Elizabeth Bull of the department of English. The development of the field and the erection of the seats were made possible by a gift of William H. Gannett of Augusta. In presenting the field he expressed his great pleasure with the hope that the girls might have as much enjoyment in using it as was his in helping along its construction. On behalf of the school Dorothy Colomy accepted the gift with earnest words of appreciation and announced that it was the unanimous wish of the girls that it bear the name, Gannett Field. At the conclusion of the ceremonies the entire cast of fifty girls surrounded Mr. Gannett, each thanking him personally for his magnanimous gift.

NEWS OF OUR MEETINGS

West Elkton, Ohio, Friends Meeting held Rally Day, October 16. Friends of Salem Meeting dismissed their services and came in a body. Bible school convened at 9:30; two classes had promotional exercises. At 10:30 Mrs. Mary Sibbitts, a minister and lecturer from Kansas who was attending the Five Years Meeting at Richmond, gave a stirring address. Basket dinner was served at noon to a large number and at 2:30 Senator Kumler of Lewisburg, Ohio, gave an excellent talk. The Pastoral Committee are planning for the best things for the church during the winter. The Social Workers have just finished and sold at public sale a name bed spread and bolster cover, containing five hundred and forty names. It is a work of art. The highest bidder was Albert Kreckler of Clinton, Indiana. They realized more than $100 for it. In connection with the sale an excellent program was rendered consisting of a play, a monologue and Uncle Tom and Eva with other special music followed by the social hour and lunch stand. They will also give their annual chicken dinner and oyster supper on election day.

The Annual Homecoming of members and attenders of the Friends Church at Carthage, Indiana, as sponsored by the pastor Frank C. Guyatt, on October 16, was a pronounced success spiritually and socially. Charles O. Whitely, Oskaloosa, Iowa, who was pastor here for nine years, gave the gospel messages both morning and afternoon. Former singers who sang were Mrs. C. O. Whitely, Mr. and Mrs. Thomas Cox, of Anderson, Mrs. Florence Maxwell of Knightstown, and the greeting of old friends gave all a spiritual uplift. A bountiful dinner was served to over three hundred persons at the auditorium. The afternoon service was attended by many others of the community. Solos, quartets, orchestra and choir numbers were given by the resident members. An addition to the front of the church is now in progress. Plans are being made to put in a larger and better lighting system which will add much both in comfort and appearance. Under the leadership of the pastor the young people's work is steadily growing, with three well organized C. E. Societies and forty-seven young people in training. Edgar T. Hole of Richmond gave an interesting and helpful message at the morning services, October 30.

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COMBINATION SURPRISE SALAD

The membership of Friends Memorial Church of Muncie, Indiana, were able to combine several items of importance into one very helpful meeting on the night of Friday, October 28. Nearly fifty churches of Delaware County are holding simultaneous revival services the first three weeks of November and in order to get the people interested in our part of the meetings we had a picnic supper at the church on the above date at which over 100 persons were in attendance.

When the meal was over and quietness had settled upon the group, Charles W. Sweet spoke of the coming special meetings and the importance of attendance and interest and asked different members to pray for the meeting as a whole, for the Bible School, for the young people in the C. E., and for the speakers which we were to have during the meetings.

At the close of the prayer service the pastor and his wife, William J. and Flora T. Sayers, were very genuinely surprised when they were presented with a most beautiful upholstered chair and footstool. In his thankful acceptance of this token of appreciation of their work here for the last 13 years, he mentioned some of the things he expected of the members of the church, that though the chair was a symbol of rest he did not expect that either he or his wife or the congregation should be resting on the job. Flora Sayers also expressed her deep gratitude and love for Friends and for His great love and care.

The combination of the social time, the supper, the prayer service and the surprise was a salad that will taste good to our hearts for a long time to come.

GLADIOLUS

So many Friends from Maine to California ordered Choice Glads of me last year that I'm using THE AMERICAN FRIEND again, to say that I have a fine crop of plump Iowa-grown gladiolus bulbs. In many instances prices are quite reduced, even among the rarer varieties. I should like to take your order for bulbs now for the sake of better service to you and to avoid congestion in the Spring. The new price list will be sent to all who wish it. Write for it. WILLIAM E. BERRY, Penn College, Oskaloosa, Iowa.

INTERNATIONAL SUNDAY SCHOOL LESSON

November 20, 1927

Micah Champions the Oppressed: Micah 2:1-3; 6:1-13.

Little is known of the personal life of Micah. We do know however that his home was Moresheth-Gath, an obscure village in Judea, and that he was probably a member of the oppressed working-class. He prophesied about the year 720 B. C. Thus he came a generation after Hosea, and was a contemporary of Isaiah. He took his stand upon the fundamental teachings of Elijah, Amos and Hosea, and preached against the social and political evils of his day. Most of Micah's work was among the common people and he seems to have had an enormous influence, for a hundred years later during the time of Jeremiah the people still remember him. (Jer. 26:18.)

1. The prophet denounces those for whom might is right.

2. These plutocrats take what they want. Probably Micah himself had suffered at their hands.

3. Jehovah is preparing punishment. He will bring the nation under a foreign yoke and the evil leaders shall be brought low. *This family.* Israel as a whole. *Shall not remove your necks.* This refers to a foreign domination pictured as the bearing of a heavy yoke.

6:1,2. The figure here is that of a legal controversy. Jehovah bids the prophet represent Him before the mountains, who have witnessed Jehovah's goodness to Israel, and who are now the court of appeal.

4. Jehovah asks on what grounds his people have deserted him. *Testify against me.* He urges them to speak out boldly if they have any grievances.

5. Instead of wearying them Jehovah has, on the contrary, been deserving of their gratitude, because of their deliverance from Egypt, and the gift of leaders.

6. *Balak king of Moab.* Balak was a Moabite king who was afraid to attack Israel openly so sought to hire Balaam to curse them. *Son of Beor.* Balaam was the Moabite prophet whom Balak desired to curse Israel, but who blessed them instead because of Jehovah's inspiration. (Numbers 22-24.). *Shittim unto Gilgal.* The crossing of the Jordan.

7. Now the people of Israel (in this figurative trial before the mountains) ask how by their worship they may win the favor of God.

8. Note the increasing costliness of the sacrifice suggested here: (a) burnt offerings, (b) yearling calves, (c) thousands of rams, (d) quantities of oil, (e) the sacrifice of one's own children. *Give my first-born.* The sacrificing of children was a common one among the Semites, especially among the Phoenicians and Carthaginians. We even find instances of it among the Hebrews. As the most costly rite it was supposed to be very efficacious.

9. To the inquiry of the people how they may please Jehovah the prophet answers that Jehovah's will is known. Justice, kindness and humility, he says, are all that Jehovah requires.

10. Jehovah asks Jerusalem concerning the wealth of the wicked, and the dishonest means by which it was acquired.

11. *A scant measure.* Their bushel baskets were not of legal size.

12. *Shall I be pure.* That is, "Shall any one be pure." *Wicked balances.* Illegal scales. *Deceitful weights.* Weights which were short.

13. The inhabitants even of the holy city are liars and deceivers.

14. Therefore they will receive their just reward.

WHAT DOTH THE LORD REQUIRE?

Micah pictures those who in his day were asking "Wherewith shall I come before Jehovah?" Various answers to this question were given then and have been given since by many peoples. Some in the lowest stages of religion have thought that they should come before God with magical incantations and rites. Others in somewhat higher stages have thought they must come with some sacrificial offering. But what shall they sacrifice? Perhaps a burnt-offering, or perhaps the choicest of the herd, the yearling calf. If the occasion seems to demand it, even a more expensive offering may be given; the sacrifice of a whole flock, thousands of rams; or of whole "rivers" of valuable oil. But even with these there comes the feeling that they are not sufficient to bring before God. Hence a still more costly sacrifice must be chosen, the sacrifice of one's own child. We have the record of the king of Moab, in his desperation, doing this very thing. (II Kings 3:27.) There have always been extremists in worship: the Hindoo fakir seeking to please God by lying on his bed of spikes; Simon Stylites of Syria trying to please God by living the rest of his days on the top of a pillar. Others have thought God requires complicated legal requirements, lengthy creeds, or arbitrary doctrines. But to all such Micah has once for all given his answer. With none of these things shall we come before the Lord. These are not the things he desires. "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." A life filled with justice and kindness and consideration of one's neighbors, and with a sincere and close fellowship with God, this is what really delights him.

Cambridge, Mass. GEORGE A. SELLECK.

BIRTHS

BARNES—To R. Herman and Nellie L. Barnes, Ivor, Virginia, August 21, 1927, a son, Joseph Herman.

MILLS—At Bloomington, Indiana, November 4, 1927, to Mark C. and Louise Hartman Mills a son, Richard Hartman.

MILLS—To Howard S. and Bernice Hadley Mills, West Newton, Indiana, September 25, 1927, a son, Morris Hadley.

ROOT—At Richmond, Indiana, October 4, 1927, to E. Merrill and Alsa Root, a daughter, Georgiana Merrill.

DEATHS

BLACKLEDGE—At her home in Haviland, Kansas, October 16, 1927, Caroline Maxwell Blackledge, in her 83rd year. She was born near Centerville, Indiana, the daughter of Hugh W. and Ruth Ann Maxwell, and is survived by four children and one brother.

NEWLIN—At Los Angeles, California, October 11, 1927, Laurie Hadley, wife of Thomas Elwood Newlin, and daughter of Washington and Naomi Hadley, aged 69 years. She had been in failing health for nearly two years. Much interested in welfare work, especially in the Children's Hospital of Los Angeles, she kept up her interest in her charitable and social work until the last. She was the mother of three children: Gurney E., Helen Newlin Hastings, and Emilie Newlin Bell. The funeral was conducted at the home by Dr. Hugh K. Walker of Los Angeles and Edwin McGrew of Pasadena.

ELLIOTT—At the Hutchinson Hospital, Haviland, Kansas, September 3, 1927, Lincoln L., son of William Q. and Rebecca J. Elliott, in his 61st year. He is survived by his widow and six children.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Pastors, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C Dawes 2662 Pasadena, Ave. Phone Arlington 5321 Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 14[illegible] Home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave. get off at Gladys Ave. at the church. Bible School at 9:45 Meetings for Worship at 11 a. m. and 7:30 p. m C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30 Friends visiting Southern California will receive a home like welcome to all our services. Lindley A. Wells pastor. Res. 2825 East 10th St., Phone [illegible]

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